

The Ark of the Covenant Opened:
Or, A
TREATISE
Of the
COVENANT
OF
Redemption

BETWEEN
God and Christ, as the Foundation of the
Covenant of Grace.

The Second Part.

Wherein is proved,

That there is such a Covenant.

The Necessity of it.

The Nature, Properties, Parties thereof.

The Tenor, Articles, Subject-matter of Redemption.

The Commands, Conditions, and Promises annexed.

The Harmony of the Covenant of Suretiship made
with Christ, and the Covenant of Reconciliation
made with Sinners: wherein they agree, wherein
they differ.

Grounds of comfort from the Covenant of Suretiship.

Written by a Minister of the New-Testament.

L O N D O N,

Printed for Tho. Parkhurst at the Bible and three crowns in Chappell,
near Miters Chappel, 1697.

Grinch Sept 25
1708

Andrew Turner

Andrew Tarn
TO THE
R E A D E R.

THE two only things that should induce any one to give his Testimony and Recommendation unto Discourses that are published for publick use, are the importance of the Argument treated on, and the useful judicious handling of it, in those Discourses. Whatever else may be, or usually is spoken unto, on such occasions, is a diversion from what ought to be intended, and what is expected by all them who give such Prefaces the perusal. But both these in the ensuing Discourses seem to be such, and so stated, as to render any Recommendation of mine in this way needless and superfluous. For the Argument treated of, being the Covenant of God with Christ the Mediator, and with the Church in him, there are none who have any acquaintance with Christian Religion, or care of their own Souls, but must, and will acknowledg it to be of the greatest weight in it self, and highest concernment unto
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To the Reader.

them. For the Doctrine hereof, or the truth herein, is the very Center wherein all the lines concerning the Grace of God and our own duty, do meet; wherein the whole of Religion doth consist. Hence unto the understanding, Notions, and Conceptions, that men have of these Covenants of God, and according as the Doctrine of them is stated in their minds, their Conceptions of all other sacred Truths, or Doctrines, are conformed. And therefore as they who have right apprehensions, and a true understanding of these things, cannot in the use of diligence, and the means appointed thereunto, lightly mistake the Truth in any other point of weight in the whole compass of Religion; so those who unhappily fall under misapprehension about them, do generally either fluctuate in their own minds about all other Evangelical Truths, or do corrupt and pervert the whole Doctrine concerning them. And hereon also depends the regulation of all our intire Christian practise or Obedience, as all will acknowledge who have any knowledge of these things. It seems therefore altogether needless, that there should be any new Recommendation of the subject-matter of the ensuing Discourses, unto those who seriously mind their own Spiritual and Eternal concerns; and as unto others, it is to no purpose to declare the worth and nature of such Pearls unto them. As for the manner of the Declaration or handling of these sacred Truths in the ensuing Discourses, the known Abilities, Piety, Learning, and Judgment of this Author, with that leisure he had to add his last thoughts and considerations unto them, are sufficient to give the sober Reader an expectation of as much satisfaction as he is like to meet withal

To The Reader.

in endeavours of this nature. I cannot therefore but judge that there is little need of this Attestation which I am desired to give unto this excellent and useful Treatise. Howbeit, that I may not seem wholly to condemn my self in what I do, I must acknowledge that there were some reasons which induced me to comply with the desire of the worthy Publisher of it. My long Christian acquaintance, and friendship with the Author, made me not unwilling to testify my Respects unto him and his Labours in the Church of God, now he is at Rest, for whom I had so great an esteem whilst he was alive. And whereas the whole Design and end of my self, as unto others, is to promote the knowledge of the truths of the Gospel of our Lord Jesus Christ, and the practise of them; I knew not but that with some at least, this occasional word might one way or other conduce unto that end. I shall therefore briefly and plainly give an account of my thoughts concerning this Discourse, which I have with some diligence and great satisfaction perused. Very many learned and godly persons have laboured in the same subject unto the edification of the Church: I intend them only who agreeing in the truth as to the substance of it, may yet differ in some conceptions about it, or the way of Explanation of it. For it is not unuseful that the same truth, especially that which is of so great importance as is what concerneth the Covenant, be variously handled by many, according unto the measure of the gift of Christ which they have received; so whereas we know all but in part, if we have, as we ought to have, a continual sense of the imperfection of our knowledge, none ought to be offended if they meet with some difference in Conceptions

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To the Reader.

ous and Expositions about things of lesser moment, among those who agree in the substance of what they do propose: Perfect Harmony, and Universal Agreement in all things, is the priviledg only of the sacred Writers who were Divinely inspired. But from the first day that the management of Religion was in the Providence of God entrusted with them who had not an infallible Guidance, there is an apparent evidence of such differences as those we speak of, amongst them all; even the best and wisest of them. We may therefore allow them all their just Commendation who have laboured diligently in the investigation of the Truth, although some of them have not escaped various mistakes about it. Nor is it spoken with any reflection on the endeavours of others who have written on this subject, when I do freely declare my judgment, That for Order, Method, Perspicuity in treating, and solidity of Argument, the ensuing Discourse exceedeth whatsoever single Treatise I have seen written with the same design; as it also is entirely compliant with the Doctrine of the Gospel, in what is asserted in it. Three things may be expected in discourses of this nature, or however the subject requires that they may be attended unto.

1. A diligent declaration of the Truth, in and from its proper principles, with a solid confirmation thereof.

2. A practical improvement of the Truth so declared and demonstrated.

3. A vindication of it from direct opposition against it, or the corruption of it by a mixture of false notions and apprehensions about it, especially such as wherein Christian Practice is nearly concerned.

Each

To the Reader.

Each of these the Reverend and Learned Author of the ensuing Discourse had an especial regard unto; and how he hath discharged himself in them all, will quickly appear unto every judicious and attentive Reader. I am sure I shall not offend in wishing that others may find the same satisfaction in their perusal, as I have done. Wish, I heartily do also, that as many of those as can with convenience, who desire a good and safe Guide in these important truths, in the declaration whereof so many have run into extreams, even unto the hazard of the Souls of Men, and would have their hearts excited unto their practise, would furnish themselves with what is here tendered unto them. For I find that in what is Doctrinal in the whole Discourse, wherein a great and excellent part of the Mystery of the Gospel is unfolded, the Reverend Author hath fully weighed, not only what can be said in the confirmation of what he asserts, but also what can be said against it, or be set up in competition with it, carrying on the Truth with successful Evidence, and clear Demonstration. And as unto what is Practical, as he had the experience of it in his own Soul, so there is nothing wanting that might give the severals insisted on, a due impression on the Minds and Affections of others. Soundness in Doctrine, Gravity in Speech, Conviction in Argument, Power in Exhortation, Clearness and Perspicuity in Order, with a nervous intertexture of Scripture-Testimonies and Reason, throughout the whole, all evidencing their spring in this work to have been, Zeal for the Glory of God, Love of the Truth, and Compassion towards the Souls of Men, do in my judgment

To the Reader.

went animate and fill up these discourses from the
Beginning unto the End. That they may be blessed
unto the benefit and advantage of them who desire to
be edified in the truth that is after Godliness, &c.
The earnest Prayer of,

R E A D E R,

Thy Servant in the

Work of the Gospel,

JOHN OWEN.

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Uſe. 6. For comfort to believers, *ibid*.

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CHAP. I.

Of the Foundation of the Covenant of Grace, or of the Covenant of Redemption. Where,

1. 'Tis proved that there is such a Covenant with Christ. 2. That this is the foundation of the Covenant made with us.

AS the Covenant of Grace hath its rise from God only, and from Grace; so 'tis founded and bottomed upon nothing in us, but upon God's Covenant with Christ, whom he gave for a Covenant of the people, Isa. 42. 8; whom he layed in Zion for a foundation, a sure foundation, Isa. 28. 16. The Covenant made with us, did spring out of the Covenant made with Christ; and as 'tis commonly distinguished; the Covenant of reconciliation, whereby we are actually recovered and reconciled unto God, is bottomed upon the Covenant of Redemption; as others speake, the Covenant of Suretyship, whereby the recovery, redemption and restitution of fallen man, was transacted betwixt God and Christ. I shall therefore speake a little of the Covenant of Redemption, to make way for the better understanding of the whole Treatise of the Covenant of Grace; and particularly what relates to Christ the Mediator. And, 1. That there is a Covenant betwixt God and Christ; though the name of this mysterious transaction, which we call the Covenant of Redemption and Suretyship, be not found in the Scripture, in so many words; (which may be among the reasons why most Writers have been silent about the thing); yet the thing it self being so evidently held forth in the Scripture, that the Socinians who endeavour to make void the Suretyship of Christ, yet do not deny a Covenant, wherein he is Surety,

Saltmarsh *offru-
Grati. Obj. 6. &*

38.
D. *crip.* Tom. 1.
Serm. 6.

*Ja. Arm. Orat. de
Sacerd. Christi*
2. 16, 17.

*Mr. Kitch. Treat.
Of the Covenant p. 2.*
6. 8.

*E. Ant. Orat. Co-
venant. p. 29.*

or Mediator, as they understand his Sureti-
ship. And the *Arminians*, who upon the
matter do own no Covenant of Grace pro-
perly so called, made with us; yet they
do acknowledge a Covenant betwixt God
and Christ. The *Arminians* also acknowledg
the same, though in a sense different from
ours. The Scriptures (I say) being so very
pregnant in this point, I shall the more brief-
ly dispatch it, and refer the Reader to what
is written of it by others, every way more fit
to open this mystrie, than I am.

The first proof I take from *Isa. 60. 21.* And the Redeemer

*Jo. Cocc. Summa
doctrinae de iusticia*
c. 5. §. 10. de iusticia

is honored

shall come to Zion, and unto them that turn from
transgression in Jacob, saith the Lord: As for me,
this is my Covenant with them, saith the Lord &c.

Where we read of a Covenant betwixt the
Lord and the Redeemer, that was to come unto Zion, which
can be no other but the Covenant of Redemption. For clear-
ing of this, Consider 1. That he to whom the Lord speaks
there, must be Christ and no other; For 1. 'Tis he only, whose
seed have the Spirit and Word ensured unto them; for the seed
of no Church-Society upon earth hath the Spirit and the
Ordinances appropriated and ensured unto them, only Christ's
seed have the promise of the Spirit and the Word appropriated
and ensured unto them for ever, *Gal. 3. 29.* And if ye be
Christ's, then are ye Abraham's seed, and heirs according to the
promise. And the Churches seed have this Promise and Cove-
nant only in so far as they are Christ's seed, *Isa. 44. 3.* I will
pour my spirit upon thy seed, and my blessing upon thy off-spring.
2. Because 'tis Christ only, who hath in store the Spirit which
is given to all his seed; though all Christ's seed receive of the
same Spirit of the Lord, yet it cannot be said of any of them;
nor of the Church in general, that their seed receive the Spirit
that is upon them, or in them; to wit, by communication of
any part of the measure and proportion given to them; but of
Christ's only, who received not the spirit by measure, *Joh. 3. 34.*
Nor can it be said, My spirit that is upon thee, I shall impart
from thy seed, *Gal. 4. 6.* And because ye are Sons, God hath
sent

sent forth the spirit of his Son into your hearts, crying Abba, father.

2. Let it be considered, that this is not only a Covenant made with Christ; but it must needs be the Covenant of Redemption: For although, 1. There be mention here made of his seed, which are not Parties in the Covenant of Redemption; yet nothing is spoken to them, but only to Christ, and of them, as a party not treated with, but about whom there was treaty and Covenant 'twixt God and Christ, for still the speech is to Christ in the second person, *upon thee, thy seed, and thy mouth, &c.* 2. Although there be here mention of a Covenant *with them* that turn from ungodliness in *Jacob*, and of Promises concerning the seed of Christ; yet that amounts to no more, than that they are the subject matter of the Covenant transacted betwixt God and Christ; and that the Covenant with them springs out of the Covenant with him, and is the result and execution thereof. So that I take the meaning of the words, *This is my Covenant with them, my spirit that is upon thee, &c.* to be, This is my Covenant that I have made with thee upon their account, and for their behoof; or the Covenant that I have made with them, to wit, *virtually*, when I covenanted with thee, and made promises to thee for their behoof; the result whereof, should amount unto a Covenant with them *actually*. And I say, it can be no other upon the matter but the Covenant of Redemption: 1. Because 'tis made with the *Redeemer* that should come out of *Zion*, or with Christ as designed Mediator and Redeemer in the counsel of God, long before he came in the Flesh. 2. Because 'tis a Covenant about the Redemption and recovery of the Elect people of God, who are the only subject matter treated about in this Covenant; as appears from the Text, *v. 20, 21.*

2. Proof, I take from *Psal. 89*, where the Covenant made with Christ is held forth as the Original, Foundation and Establishment of the Covenant made with his seed; and Christ is spoke of under the name of *David*, with whom he changes Names in the Scripture, and who was a type of Christ in many things, but eminently in the Covenant that God made with him, and that he was a publick person, and a King by Covenant, *v. 3, I have made a Covenant with my chosen.* God having chose Christ, for performing the work of Redemption,

did make a Covenant with him. Two things being cleared in that Psalm, it will amount to a full proof of the point in hand: 1. That the Covenant spoken of there, is made with Christ. 2. That it is the Covenant of Redemption that is here intended. For the first, that the person spoken of under the name of *David*, and with whom the Covenant was made, is Christ and no other, is evident from several expressions which are peculiar to Christ's Person and Kingdom, and cannot be applyed to *David*, further than he was a type of Christ: This *David* is the mighty one upon whom God laid the help of his people, v. 19. 'Tis he upon whom the enemy shall not exalt, v. 22. 'Tis he who is higher then the Kings of the earth, v. 27. whose seed endures for ever; and his throne as the days of heaven, and to all generations, v. 4, 20, 36, 37. 'Tis he who is distinguished from his seed by this difference, that they may sin and be chastised, v. 30; which case is not put of himself, but only of his seed; 'tis he, by the force and vertue of whose Covenant, his sinful seed are not cast out from Covenant-kindness, v. 33, 34, 35. and this could be no other but Christ: And to put the matter out of question, the Covenant and Promises made here, v. 27, and in the parallel-Scripture, 2 Sam. 7. 14, are applyed unto Christ, *Heb.* 1. 5.

2. That this was the Covenant of Redemption, which God saith he made with his chosen *David*, i. e. Christ, may be gathered also from the Text. 1. It is the Covenant by which Christ is constituted a Servant, and engaged in the Service of the Lord about our Redemption, v. 4, *I have made a Covenant with my chosen,---David my servant.* 2. 'Tis the Covenant by which the help of the People of God is laid on Christ, as a mighty, potent, responsal person, able for the work, v. 19, *I have laid help upon one that is mighty.* 3. 'Tis the Covenant by which Christ is a King and a Priest, and is designed and destinated, called and separated unto Offices for the work of Redemption, v. 19, 20, 26, 27, *I have exalted one chosen out of the people, with my oyl have I annointed him;* &c. 4. 'Tis the Covenant by which Christ received commands to fulfil his offices, and to depend upon God in the doing of the work, v. 27. *He shall cry unto me, my Father, and my God, thou art the rock of my Salvation.* 5. 'Tis the Covenant by which Christ had peculiar promises made unto

unto him, of assistance for the work of Redemption, and help to the people of God; v. 21, *My arm also shall strengthen him*, &c. of glorious victory, v. 23, *I will beat down his foes*, &c. and exaltation, v. 27, *I will make him my first born, higher than the Kings of the earth*. Of a seed and off-spring to endure for ever, v. 29, *His seed also will I make to endure*, &c. Now this could be no other but the Covenant of Redemption; for by no Covenant is Christ engaged in this Service, called unto these Offices, undertaker of the Peoples help, receiver of such commands and promises, &c. but by this Covenant of Suretiship.

Objct. If it be said, That here are many things spoken which relate to Christ's seed, and which do belong to the Covenant of reconciliation; such as the keeping Covenant-kindness and mercy with Christ's seed, &c.

Ans. We are not to conceive of the Covenant of Redemption in such an abstracted consideration and notion, as if the things transacted in that Covenant made with Christ, had no relation to, nor connexion with the Covenant made with us; but upon the contrary, we are still to keep in mind the great affinity and connexion that is between these two Covenants, and as the Apostle reasons from the one to the other, 2 Cor. 6. 2, *For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee*. Where he looks upon what God said to Christ concerning us; and the hearing of him for us, as spoken for our encouragement, to apply to him in the improvement of the day of Grace. Yet I say of this Scripture; 1. Here is nothing spoken of Christ's seed and people, as parties with whom God deals in this Covenant, and upon whom he layeth any commands, nor to whom directly he maketh any promises, (except what may be gathered *consequenter & in obliquo*) which things must needs be in the Covenant of reconciliation. 2. Whatsoever is spoken here concerning Christ's seed and people, 'tis only of the force of the Covenant made and sworn with Christ; having influence towards the establishment of friendship with them, and toward their perseverance in a Covenant-state; because of God's transactions with Christ; wherein they were comprehended, and by which they and their interests were disposed of.

The third Proof, I take from these Scriptures which hold forth all the essentials and requisites for making up a formal

Cove-

Covenant, to be betwixt God and Christ; which Texts though they speak not explicitly of the name of a Covenant; yet they do explicitly hold forth the thing.

The Argument in form is this: Where all things necessarily required unto the essence and being of a Covenant for matter and form, are to be found; there must needs be a Covenant. But betwixt God and Christ in the matter of our Redemption, all things necessary unto the essence of a Covenant are to be found: Therefore there must needs be a Covenant betwixt God and Christ about the work of Redemption, which we call the *Covenant of Suretyship or Redemption*. The *major* is manifest and undeniable: I come therefore to confirm the *minor*. Concerning which, I shall first tell you what are the necessary requisites unto the essence of a Covenant, and then give plain Scripture-proof that these were betwixt God and Christ.

1. It is generally acknowledged by the Doctors of the Law, that the agreement or consent of two or more Parties upon the same thing, maketh a Paction; and that Proposals upon the one part, and a consent upon the other, makes a formal Covenant, though there were no condition or restipulation.

Ulpian *de Pollicit.*
L. Pactum & L. 1.
F. de Pact.
Cic. 2. de invent.
Panormit. 22. parte
supr. Primo tit. de
Pact. Cap. Anti-
gonus.
Panormit ubi supra
Azor. instit. Moral.
p. 3. l. ii. de Pollicit.
c. 1. & l. 6. c. 3.

But more particularly and above all question, where there are Proposals, Commands, or Promises upon the one part, with conditions required upon the other, and a consent unto, or acceptation of these Proposals, with the conditions required upon the other part, or where there is a restipulation of conditions upon the other part, there must needs be a Contract or Covenant, not only *materially* and *virtually*, because there is all the essentials of a Covenant; but *formally* and *explicitly*, because there are all the formalities of explicit Covenanting.

2. It is manifest, that all these things are to be found betwixt *Jehovah* and Christ, concerning the work of Redemption.

1. There is a consent and agreement betwixt God and Christ about this very thing, which amounteth to a Paction, *Zech. 6. 13*, The Lord speaking of that ineffable mysterious Oeconomy and dispensation of the business of man's Redemption and Salvation,

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7

as the same is transacted in the counsel of God's Will; biddeth him tell us, that the counsel of peace shall be between them both; to wit, between the Lord of Hosts, and the man whose name is the Branch, v. 12; betwixt them was the business plotted, consulted and concluded; to the same purpose are these Scriptures that tell us of the agreement of the Lord's Will, and Christ's Will in this affair; it was his Father's Will to send him, *Joh. 6. 40. And this is the will of him that sent me.* And *Act. 3. 26. Unto you first, God having raised up his Son Jesus, sent him, &c.* and it was Christ's Will to be sent, *Heb. 10. 9. Then said he, Lo, I come to do thy will.* *Joh. 6. 38. For I came down from heaven, not to do mine own will, but the will of him that sent me;* it was his Father's will that he should lay down his life, and it was his will also, *Rom. 8. 32. He that spared not his own Son, but delivered him up for us all.* *Joh. 10. 18. No man taketh it from me, but I lay it down of my self: I have power to lay it down, and I have power to take it again.* This Commandment have I received of my father; it pleased the Lord to bruise him, *Isai. 53. 10.* and it pleased him to be bruised, *Isai. 50. 6. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.* Still there was an agreement.

See *Proble* on
Zech. 6. 13. & *Jo.*
Cocce de jud. c. 5.
Sect. 88.

2. We find clear vestiges in the Scripture of Proposals made by *Yehovah* unto Christ, concerning his Will about the work of our Redemption; and of a consent and agreement upon Christ's part unto these Proposals; whereby he declares his will to be consenting to his Father's Will. The first, to wit, Proposals made by God to Christ, we read *Psal. 110. 1. The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool;* and *Psal. 2. 7, 8. I will declare the decree, the Lord hath said unto me, thou art my Son; this day have I begotten thee. Ask of me and I will give thee, the heathen for thine inheritance; and the uttermost parts of the earth for thy possession.* That these Scriptures contain Proposals, is manifest; and that they are Proposals made by *Yehovah* to Christ, appears by the Holy Ghosts asserting it, *Act. 13. 33. God hath confirmed the same unto us their children, in that he hath raised up Jesus again;* as it is also written in the second Psalm; *Thou art*

art.

... *this day have I begotten thee*: But all the difficulty is, to make it appear, that these Proposals belong to the eternal transaction and Covenant of Redemption. To this end 'tis to be observed, 1. That whatsoever is revealed in these Scriptures concerning the things that were between God and Christ, God said and propounded it: unto Christ long before his coming in the flesh, and therefore it must needs relate to such transactions as were betwixt God and Christ in the counsel of his Will from all eternity. 2. Though the accomplishment of these things be applied by the Holy Ghost, unto the resurrection of Christ, *Act. 13. 33*; and to the exaltation of him in his humane nature, *Heb. 1. 5*; that doth not make against the transacting of them by an eternal Covenant, where first these Proposals were made; but on the contrary, it doth strengthen what is here asserted; because the accomplishment of these things is declared to be that which God had revealed in the old Testament to have been said long before by him to Christ. Therefore also the same Scripture is brought as an evidence of Christ's being consecrated by his Father unto the offices which he did bear for the work of our Redemption, *Heb. 5. 5*, *So also Christ glorified not himself to be made an high Priest: but he that said unto him; thou art my Son, to day have I begotten thee*; &c. So that the declaration of the Sonship of Christ, *this day I have begotten thee*; is not to be understood of any *hodie aternitatis*, a day of eternity; and of the eternal generation of the Son of God (as many of the *Agents*; and of the *Schoolmen*; understand it) and indeed, if it should be yielded to be spoken of an eternal Sonship; I should understand it of that eternal adoption and designation of Christ by his own consent in the counsel of God's Will, to a new Sonship for the work of Redemption; whereby he voluntarily became the first born of many brethren, and an *adoptionem* *Sonem* *unto* *deum*, *Phil. 2. 8*; and whereby he consented to enter a new Covenant, I shew unto God; as his Father, and his Son by Covenant, *Heb. 8. 10*; *I will be to him a Father, and he shall be to me a Son*. And we know it is not unusual to be adopted, to fill adoption unto a succession in office, by a Sonship and a begetting;

begotten; therefore *Salathiel* is said to be begotten by *Yehoiachin*, Mat. 1. 12, because he succeeded him in the Kingdom. But since the Holy Ghost applies it distinctly to Christ's resurrection, *Act. 13. 33*; and to the exaltation of him in his humane Nature, when he had humbled himself as an obedient Son unto the death of the Cross, and having by himself purged our sins, sat down on the right hand of the Majesty on high, *Heb. 1. 3, 4, 5*. 'tis safest for us to hold close to that meaning of the words, *This day have I begotten thee*; which was the accomplishment of that which God had said to Christ long before, in the transaction of the Covenant of Redemption, when Christ was set up from everlasting, before his works of old, *Eccl. Prov. 8. 22, 23*, and when the Decree was passed, which was not declared till long after, *Pf. 2. 7*. Now this day of Christ's exaltation in his humane Nature at his resurrection, which was the fulfilling of what God said to him, when he was by eternal destination and decree, called and set a part unto the work of Redemption, and unto the offices, which as Lord Mediator, he did bear, is fitly called the day wherein he was begotten; upon several accounts; 1. Because in this day he was declared to be the Son of God, *Rom. 1. 4*, *And declared to be the Son of God, with power, according to the spirit of holiness, by the resurrection from the dead, &c. &c.* The Syriack reads it, *Qui cognitus est*; the word signifies, demonstrated, manifested, or defined to be the Son of God; as most Learned men render it. Though *Bellarmin*'s rendering of the word with the vulgar *Latine*, for which he contends, would also fit our purpose, *who was predestinated to be the Son of God*; which must be meant, of such a Sonship as he took upon him in time, or rather of the execution of God's Decree, containing his being manifested in the flesh by the terms of the Covenant of Suretyship (if we read it predestinated) and not of his eternal generation; because as *Eshius* says upon the place, Predestination does not relate unto that which was from eternity, but to future things only. 2. Because on this day of his resurrection, there was in respect of Christ's humane nature, a second entrance into life, the Grave being a second womb, from which he came forth unto life (as his Mother's womb was the first, from which he came forth unto life, in respect of his

Chrysost. Hom. in Rom. Eshius in locum Eras. Boza, &c.

See Dr. Hammond Annot. on Pf. 2.

Of the Covenant of Redemption. Chap. I.

humane nature) so he was begotten, or brought forth in this day, by a new birth out of the womb of the grave; hence the resurrection is called *παλιγγενεσία, renaissance*, a new or second birth, *Matth. 19. 28.* 3. Because the day of Christ's resurrection, was the day of vesting, inaugurating and installing him in his Regal Office and Authority in our nature; this is the day whereof it's said, *Thou art my Son, this day have I begotten thee*; because this was a Coronation-day, a day of exaltation of him in his humane nature, and of constituting him, and setting him in his offices in a most glorious manner, against all opposition; as the context of that Psalm bears, *v. 6, 7, Yet have I set my King upon my holy hill of Zion. I will declare the decree.* And *Heb. 1. 3, 4, 5,*—*When he had by himself purged our sins, sate down on the right hand of the Majesty on high. Being made so much better than the Angels, as he hath by inheritance obtained a more excellent name than they: For unto which of the Angels said he at any time, Thou art my Son, this day have I begotten thee.* It was a custom among the Romans, that the Emperors had two *Natales*, or birth-days, kept; the one was *Natalis Imperatoris*, the birth-day of the Emperor, to commemorate his coming into the world. The other was *Natalis Imperii*, the birth-day of the Empire, to commemorate his advancement to the Imperial Dignity. The feast of commemorating the building of Rome, was called *Palilia*; and this title was by decree given of *Caius* the Emperor, his advancement to the Empire, *Decretum est ut dies quo cepisset imperium Palilia vocaretur.* There is also mention made of another, *Natalis adoptionis*, the day of his adoption, i. e. his civil birth-day, *V. id. Aug.* and then of *Natalis Imperii*, the birth-day of his Empire, *III. id. Aug.* And of *Vespasian*'s it's recorded, that *Primus principatus dies in posterum celebratus*, the first day of his Empire was celebrated afterwards.

3. 'Tis to be observed concerning the Proposals before-mentioned, which I said are made by *Jehovah* to Christ, that the Scriptures cited, do distinguish betwixt the propounding of these things which God said to Christ, and the publishing or promulgation thereof, *Psal. 2. 7, I will declare the decree*; or as a late learned Annotator reads it, *I will tell of a decree or Covenant*; that is, I will publish and manifest that which

See Gerhard
Herm. in locum.

Sueton in Calig.
c. 26.

Spartianus
Adrianus.

Tacitus Hist.
lib. 2.

Dr. Hammond
in locum.

which was sometime a great secret, kept betwixt God and Christ; but now is declared and opened up, *Psal.* 25. 14, *The secret of the Lord is with them that fear him, and he will shew them his Covenant.* Col. 1. 26, *Even the mysterie which hath been hidden from ages and generations, but now is made manifest to his Saints.* And what is the secret that is now declared plainly? even that which follows: *The Lord said unto me, thou art my Son—ask of me, &c.* i. e. God said to Christ, or made this Proposal to him, thou art the only fit person for undertaking this work of Man's Redemption, and I destinate and appoint thee for it: Now therefore ask, and have the noblest rewards that can be devised, only do the work. I say then, here is but a declaration of that which was said and done, concluded and transacted by Proposals 'twixt God and Christ in his Decrees, and the Counsel of his Will.

4. 'Tis observable that the Hebrew word here used and translated *Decree*, *חוק* *Chok*, cometh from a root that signifies originally, *scribere, describere, statuere, to write, engrave, ordain, appoint, &c.* and so proportionably is the Noun signifying many things; not only a Law, Statute, and Ordinance; but also a *Pact* or *Covenant*; a writing subscribed with the parties hands, &c. And in this place it's rendered a *Covenant* by the *Chaldee Paraphrast.* *Recitabo Pactum*, the LXX here render it *ῥησιν*, an *Order* and *Agreement*; and so most of the ancient Interpreters following the *Targum*, render it God's Statute, his *Pact* or *Covenant*; and 'tis observed by a great Hebræan, that this word among the *Talmudists* is often put for the quality, condition, or nature of any thing; and if so, here 'tis the nature, quality and condition of God's decretal Covenant with Christ. But further, besides the affinity that is among these notions of *Statute, Decree, Agreement, Pact, Covenant, &c.* the word *חוק* that is here used, is in the Scripture sometimes promiscuously or synonymously used with the word *ברית*—that is usually rendered *Covenant*. Compare *Jer.* 31. 35, 36. with *Jer.* 33. 20, &c. In both which places God's Ordinance and Covenant with the day and night is spoken of, to illustrate the stability of his Covenant with his people in Christ, and there you will find the words *חוק* and *ברית* Statute or Ordinance and Covenant, promiscuously used; and the same thing which is called God's Ordinance of the day and

*Vid. Bibl. Poly-
glot. in locum.*

night, or of the Sun and Moon, *Jer.* 31. 35, 36. is called his Covenant with the day, and his Covenant with the night, *Jer.* 33. 20; the meaning of both we are to gather from *Gen.* 1. 16. & 8. 22. & 9. 11, 12, 13. the *Chaldee Paraph.* in both these places renders the different Hebrew words *Pailum* & *Paltu*, Paction or Covenant; and the *Syriack* renders both the words *administraciones*, a word comprehensive of both these notions of God's Oeconomy and dispensations.

Besides the Scriptures before-mentioned, we read also of God's Proposals to Christ, concerning the work of man's Redemption, *Isa.* 42. 6, 7, *I the Lord have called thee in Righteousness, and will hold thine hand, and will keep thee, and give thee for a Covenant of the people for a light of the Gentiles. To open the eyes of the blind, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house. And* 49. 5, 6, *And now saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him; though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. And he said, it is a light thing that thou shouldst be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel. I will also give thee for a light to the Gentiles, that thou mayst be my salvation to the ends of the earth, &c.* which things no man can reasonably doubt to be spoken by *Jehovah* to Christ, and to contain Proposals concerning the Redemption and Salvation of his elect people.

2. Let us in the next place consider, where we find Scripture proof for Christ's consent unto these Proposals, made by *Jehovah* to him, which amounteth to a Covenant? We find Christ's consent and agreement, and that before the beginning of the world, unto the Proposals made to him by *Jehovah* concerning this work of Redemption, and the office which he was called unto for that effect, clearly intimated, *Prov.* 8. 22, 23, 24, *The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting from the beginning, before ever the earth was. When there were no depths I was brought forth, when there were no fountains abounding with water —* 30. 31, *Then I was by him as one brought up with him, and I was daily his delight, rejoicing always before him. Rejoicing in the habitable part of his earth, and my delights were with*

with the Sons of men. Where we find the substantial, eternal wisdom of God, Jesus Christ declaring such a plenary voluntary chearful consent to undertake the work of our Redemption, that when he was in the Counsel of God set up and designed unto the office and glory of the Lord Mediator and Redeemer; he took pleasure and satisfaction before-hand, not only in his people not yet created, above all the works of his hand, who were to be the satisfying sight that should be given him for the travel of his Soul (as the Lord saith, *I sa. 53. 11.*); but he took pleasure also in these parts which they were to inhabit, in every bit of ground that was to be the bounds of their habitation in the times appointed, *Act. 17. 26.*

But yet more explicitly, read his consent to the Proposals made by Jehovah to his Son Christ, *Psal. 40. 6, 7, 8, Sacrifice and offering thou didst not desire, mine ears hast thou opened; burnt offering and sin offering hast thou not required. Then said I, lo I come; in the volume of the book it is written of me, I delight to do thy will O my God; yea, thy law is within my heart.* With *Heb. 10. 5, 6, 7, Wherefore when he cometh into the world, he saith, sacrifice and offering thou wouldst not, but a body hast thou prepared me. In burnt offerings and sacrifices for sin, thou hast had no pleasure. Then said I, lo I come; in the volume of the book it is written of me, to do thy will, O God.* Concerning these Scriptures, let us observe some things for clearing the point in hand; to wit, Christ's consent and agreement unto Proposals made to him by Jehovah. And 1. It is manifest that the words are Christ's words; for the Apostle makes Christ, not David to be the speaker here, *Heb. 10. 5, Wherefore when he cometh into the world, he saith, i. e. Christ saith;* for it is of Christ's sacrifice, and his offering himself that the Apostle hath been speaking. 2. 'Tis as manifest that Christ speaketh these words to God, to Jehovah; therefore he saith, *Psal. 40. 8, and Heb. 10. 7. 9, O God, and O my God.* 3. The words presuppose something spoken and propounded by God to Christ, unto which these words are an answer: there are four words in the Text which carry this plainly, that there was something that he, *i. e. Jehovah desired and required* as a pleasing satisfaction to him, above all typical Sacrifices, something which Christ calls his fathers will and his command, *thy will, O God; thy law, O God,* to which he gave an answer, *then I said, &c.* 4. That the thing

thing concerning which he makes answer to God here, was upon the matter, 1. Some Proposal, for the performance whereof, God had prepared and fitted him, by his Incarnation and assuming our nature; *A body thou hast prepared me or fitted me*; and by his taking on a will that might bow to the will of God, *Mine ears thou hast opened*. 2. 'Tis an answer to the Proposal of a business unto which Christ was called, which was the fathers will and command to him, *to do thy will and thy law, O God*. 3. 'Tis an answer and return to God concerning something that was concluded and agreed betwixt God and Christ before-hand; and therefore is said to be *written in the volume of thy book*. 4. 'Tis something, which however it was contracted and recorded before; yet was not to be fulfilled until the due time, *when he cometh into the world*, not till the time of his Incarnation. 5. 'Tis something that divine Justice required for a satisfaction, and which no Sacrifices could amount unto; which is held forth in the opposition of this command to the negation of all satisfaction by other Sacrifices. *Sacrifice thou hast not required, but, &c.* and this was no other but the obedience of his own Son, and the giving his *Soul an offering* and Sacrifice for sin to satisfy the Justice of God, *Isa. 53. 10, Yet it pleased the Lord to bruise him, he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands.*

5. Consider the answer that Christ gives here, how it amounts unto a plenary consent and agreement unto the will and proposal of his father unto him, which is a Covenant of Redemption or Suretiship, *i. e.* that he will undertake and do the work of our Redemption, according to his fathers will.

1. I say Christ's answer bears a consent, a willing consent, *Lo I come*; Christ sists himself before God in readiness to do his Father's will, to be our Surety and Saviour, 'tis an expression not unlike these of *Isaiah* and *Samuel*, whereby they expressed their free consent and readiness to obey the call of God, *Isa. 6. 8, Then said I, here am I, send me*; in the Original it is *behold me, or lo me*; which is equivalent to *Lo I come*; or I sist my self ready to obey thy command, to do thy will, to run thy errand, *1 Sam. 3. 10, Speak Lord, for thy servant heareth, i. e.* doth sist himself ready to obey.

2. Christ's

2. Christ's answer bears a submissive humble consent, *Alas ear hast thou opened, or bored*: there seems to be an allusion to a Ceremony that was used toward the Servant that would not have his liberty, but loved his Master so, that he would not go out free from his Service, when he might according to Law, in the seventh year: whereof see *Deut. 15. 12, to 17. & Exod. 21. 6.* So the opening or boring of the ear is, not only a sign of hearkening and obedience, as the Phrase is used concerning Christ, *Isa. 50. 5, The Lord God hath opened mine ear, and I was not rebellious, neither turned away back.* But it notes also his taking on the form of a Servant, such as had their ears bored, in token of their submission to serve when they might have been free. In place of this Phrase, the Apostle says, *A body thou hast prepared me*: giving a perspicuous interpretation of the opening of the ear, that it related to Christ's Incarnation, and the principal end thereof, which was that he might be found in the form of a Servant, to obey and do the will of his father, as one who by his own consent was nailed and pinned to his Service in the work of Redemption, *Phil. 2. 7, 8, But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the Cross.*

3. Christ's answer bears a consent given in contemplation of a satisfaction to divine Justice; and therefore he mentions *the Law of God*, and the things that God *required*, and offers himself to undergo these; for this he did propose to himself, that offended divine Justice might have an honourable satisfaction, and that the Law might have obedience in him, *Gal. 4. 4, 5, But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law: To redeem them that were under the law, that we might receive the Adoption of sons.* *Zech. 13. 7, Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts, smite the shepherd.* *Gal. 3. 13, Christ hath redeemed us from the curse of the Law, being made a curse for us.*

4. Christ's answer bears a compleat and plenary consent, which is every way apted unto the Proposals made to him: for he offers himself to fulfil the Law (to which he voluntarily subjected himself) in the exact rigour thereof, in every thing
that

this is written in the book of the law, Gal. 3. 10. he offers himself to perform the utmost degree of obedience to the Will of God, *to do thy will, O God;* yea, *to do not only according to what is written in the book of the Law,* but according to the indenture and contract betwixt God and him, to which I understand the *volume of the book* here mentioned, chiefly to relate; supposing the agreement betwixt God and Christ about the work of man's Redemption, and all his undertakings to be written as it were in a Book or Roll, in that sense that the Scripture speaks of a book of life, and the Lambs book of life, and the writings therein, Rev. 13. 8. & 15. 8. & 21. 27.

5. Christ's answer bears a cheerful consent to the Proposals made by God to him, *I delight to do thy will, O God, and thy law is within my heart;* because his heart was to the business, and a design of love acted him all along his undertaking and performing the work of our Redemption, *Joh. 13. 1, having loved his own;* therefore he took pleasure in the work; therefore it was his delight, *Prov. 8. 31, Rejoycing in the habitable part of his earth, and my delights were with the sons of men.* Luk. 22. 15, *And he said unto them, wish desire I have desired to eat this passover with you before I suffer.* I conclude then, that this consent upon Christ's part to his Father's Proposals, makes a Covenant betwixt *Jehovah* and Christ.

3. Beside the former two, which according to the opinion of Jurists amount to a *Paction*, and a *Contract*, or virtual Covenant, and I think also to a formal explicate Covenant: there is also vestiges to be found betwixt God and Christ of all things required unto explicate formal Covenanting.

Let us therefore enquire a little, 1. What are the requisites of formal explicate Covenanting. 2. What vestiges of these are to be found betwixt *Jehovah* and Christ.

1. The peculiar propriety of formal explicate Covenanting, stands in stipulation and respipulation, in Conditional Proposals, commands, tenders, or promises upon the one part; and the accepting, consenting, or performing of conditions required, upon the other part: When the Proposals of whatsoever quality and kind they be, are expressly conditional, and the conditions propounded and required, are expressly accepted and agreed unto, there is a formal explicate Covenant, even in the most strict and rigorous acceptation of the word *Covenant*.

man. Hence the Jurists confine mutual contracts and explicate *scilicet de iustitia* Covenants, within the compass of these few words, *Do ut des, & Jure lib. 6.*
facio ut facias, do ut facias, faciendo des. *Quest. 2. Art. 1.*
Jo. Cal. lex Ju-
rad. in voce pa-
nam.

2. That there be clear footsteps of such dealing and Trans-
actions betwixt Jehovah and Christ, may appear from these
instances; all which evince stipulation and restipulation, Con-
ditions upon the one part and upon the other; Conditions given
and taken.

1. Betwixt Jehovah and Christ there are *Commands with Pro-*
misses, holding forth what was the Will of God to Christ, in
the matter of man's Redemption; and what he should expect
from his Father for doing that work, and obeying his Will,
Joh. 6. 39, 40, This is the fathers will, and this is the will of
him that sent me. Zech. 6. 12, 13, Behold the man whose name
is the Branch, and he shall grow up out of his Place, and he shall build
the temple of the Lord—and the counsel of peace shall be between
them both. Mich. 5. 4, 5, And he shall stand and feed in the strength
of the Lord, in the majesty of the name of the Lord his God; and
they shall abide; for now shall he be great unto the ends of the
earth. And this man shall be the peace when the Assyrian shall
come into our land. Isa. 42. 1, 2, 3, 4. He shall bring forth
Judgment to the Gentiles. He shall not cry, nor lift up, nor cause
his voice to be heard in the street. A bruised reed shall he not
break, and the smoking flax shall he not quench; he shall bring
forth Judgment unto truth. And if a command with a threat-
ning annexed, which had a promise in it implicite, did a-
mount to the Covenant in God's dealing with man in his inte-
grity, by a Covenant of works (as is acknowledged by all
Divines); Gen. 2. 17, But of the tree of the knowledge of good
and evil, thou shalt not eat of it: for in the day that thou eatest
therof, thou shalt surely die: Sure, commands with explicate
promises, such as are betwixt God and Christ, do amount to a
Covenant.

2. Betwixt Jehovah and Christ, there are *Promises with Con-*
ditions; I say Promises with Conditions (not absolute promises)
read *Isa. 53. 10, 11, 12, When thou shalt make his soul an*
offering for sin, he shall see his seed, he shall prolong his days;
and the pleasure of the Lord shall prosper in his hand: He shall
see of the travail of his soul, and shall be satisfied. By his know-
ledg

ledge shall my righteous servant justify many, for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong, because he hath poured out his soul unto death, and he was numbered with the transgressors, and he bare the sin of many, and made intercession for the transgressors. Now Promises with Conditions, are promises with re-promissions, or conditions upon the one part, and upon the other; this is a declaration of what God will do, and what he doth require, which is a formal Covenant, and is plainly reducible to that which the Jurists call *Do ut facias, facio ut des*, &c.

3. There is betwixt Jehovah and Christ, not only Commands with Promises annexed, and Promises with Conditions annexed; but which is yet more, *Conditions with consent*, a formal consent and voluntary yielding unto the Proposals which were made unto him by Jehovah; and this is without question, a formal explicate Covenant, consisting of stipulation and restipulation, propounding and answering, or accepting, demanding, and yielding or consenting; he receives a command from his Father, to lay down his life; and he willingly consents, *Joh. 10. 18. No man taketh it from me, but I lay it down of my self; I have power to lay it down, and I have power to take it again. This commandment have I received of my father.* His Father propounds his Will to him, and makes offer of fair conditions, and he accepts, *Isa. 53. 10. When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.* *Heb. 10. 5, 7. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me. Then said I, Lo I come, in the volume of the book it is written of me, to do thy will, O God.* Here is a formal explicate Covenant.

4. There is betwixt Jehovah and Christ, *Consenting with Performing*; not only a mutual agreement upon the things to be done by Christ, and to be done to Christ; but a real performance of the mutual conditions agreed upon betwixt them; and this is more than a confirmate Covenant, this is the fulfilling of an explicate Covenant, and the acknowledgment of both parties, that it was mutually covenanted, and that the conditions were observed, and were performed on both sides.

Joh. 17. 4, I have finished the work which thou gavest me to do, faith Christ : and his Father, faith, Isa. 43. 1, Behold my servant whom I uphold, mine elect in whom my soul delighteth, I have put my spirit upon him, and he shall bring forth Judgment to the Gentiles. Phil. 2. 8, 9, And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Cross. Wherefore God also hath highly exalted him, and given him a name which is above every name. There is a reciprocation of Covenant-performances.

5. There is betwixt *Yehovah* and Christ, asking and giving : the Father asketh a satisfaction to his Justice for the sins of all the Elect, *Isa. 53. 10, It pleased the Lord to bruise him, he hath put him to grief : and the satisfaction which his Father asked, was, that he should make his soul an offering for sin : and Christ yieldeth and giveth the satisfaction which was asked, Psal. 40. 6, Lo I come, faith he, to do thy will. Ha. 53. 5, But he was wounded for our transgressions, and he was bruised for our iniquities : the chastisement of our peace was upon him, and with his stripes we are healed.*

Again, Christ asketh of his Father a reward and satisfaction for the travel of his Soul in that great work of our Redemption and Salvation : And his Father gives it him according to the encouraging-Proposals ; whereby he had invited him to the undertaking so great a work, *Psal. 2. 8, Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Ha. 53. 11, He shall see of the travel of his soul, and shall be satisfied. Joh. 17. 4, 5, I have glorified thee on earth, I have finished the work which thou gavest me to do : And now, O father, glorifie thou me with thine own self, with the glory which I had with thee before the world was.* This kind of asking and giving on both sides, amounteth to a formal explicite Covenant : here is *emptio & venditio*, which is a Covenant strictly so called.

6. There is betwixt *Yehovah* and Christ, work and wages : there is working propounded upon the one part, and undertaken upon the other ; and a reward promised upon the one part, and expected upon the other ; craved upon the one part, and payed upon the other ; and this is a formal Covenant strictly so taken, *Ad similitudinem contractus inter operarium & locatorem operis—inter hircum & servum*, not unlike the manner of

Covenants betwixt the work-man and work-master, betwixt the Servant and his Lord. Here is indeed, *do ut facias, facis ut ades*, I give this upon condition you do that, and I do this upon condition you give that.

• I say, there was working and rewarding 'twixt God and Christ, and that by no necessity of nature, but by a voluntary compact; his work and reward are both propounded to him, *Isa. 53. 11, 12, He shall see of the travel of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquity. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong, because he hath poured out his soul unto death, and he was numbered with the transgressors, and he bare the sin of many, and made intercession for the transgressors. And 49. 3, 6, And said unto me, Thou art my servant, O Israel, in whom I will be glorified. And he said, it is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayst be my salvation unto the end of the earth. And agreed unto by him, Joh. 10. 17, Therefore doth my father love me, because I lay down my life, that I might take it again. Heb. 10. 7, Then said I, lo I come, in the volume of the book it is written of me, to do thy will, O God. Therefore we find upon the one part and the other, God promising a reward, and Christ expecting it: *Isa. 53. 12, Therefore I will divide him a portion with the great, with Isa. 49. 4, Surely my judgment is with the Lord, and my work with my God. Again, we find God proposing the reward for Christ's encouragement in so hard a work, and Christ eying the reward under all discouragements, Psal. 110. 7, He shall drink of the brook in the way, therefore shall he lift up the head; with Heb. 12. 2, Looking unto Jesus the Author and finisher of our faith, who for the joy that was set before him, endured the Cross, despising the shame, and is set down at the right hand of the throne of God. We find also Christ craving his reward, and challenging it as due to him, Joh. 17. 4, I have glorified thee on earth, I have finished the work which thou gavest me to do. And his Father paying the promised reward, Phil. 2. 8, 9, Wherefore God also hath highly exalted him, &c.**

The fourth Proof of a Covenant betwixt Jehovah and Christ,

I take from the *Offices, Employments, Trusts, Powers, Authorities, and Relations*, which Christ did bear, and wherewith he was vested for doing the work of his peoples Redemption: All and every of these prove strongly an eternal Covenant and Compact betwixt *Yehovah* and Christ: I put these together, that the proofs may be more ponderous than numerous; I shall therefore, 1. Reckon up some particulars that fall under this head, each whereof might afford a particular proof, and then draw an argument from them.

1. His Offices and Employments; Christ is Lord Mediator of the New Covenant, Heb. 8. 6, & 9. 15. He is Lord Ambassador and Messenger of the Covenant, Mal. 3. 1. He is the Lord's Shepherd and his Servant in the work of Redemption, Zech. 13. 7. Isa. 42. 1. Not by nature, but by condescension and agreement, to be in these employments. Christ Mediator is a King, not by nature but by Covenant and Agreement, he receives a dispensatory Kingdom, Psal. 2. 6, *Yet have I set my king upon my holy hill Zion.* Act. 2. 36, *God hath made the same Jesus both Lord and Christ.* Heb. 1. 2, *whom he hath appointed heir of all things, by whom also he made the worlds.* Psal. 89. 27, *Also I will make him my first born, higher than the kings of the earth.* Christ is a Prophet and a Teacher of his people, not by nature but by appointment, Act. 3. 22, *For Moses truly said unto the Fathers, a Prophet shall the Lord your God raise up unto you of your brethren like unto me, him shall ye hear in all things whatsoever he shall say unto you.* Isa. 55. 4, *Behold, I have given him for a witness to the people.* Christ is a Priest not by nature, but by divine appointment, and that in the way of agreement and consent, Heb. 5. 4, 5, 6, *And no man taketh this honour unto himself, but he that is called of God, as was Aaron.* So also Christ glorified not himself to be made an high priest; but he that said unto him, *Thou art my Son, to day have I begotten thee.* As he saith also in another place, *Thou art a priest for ever after the order of Melchisedec.* And 7. 21, *The Lord sware and will not repent, thou art a Priest for ever, after the order of Melchisedec.*

2. The like I say of the Trusts, Powers, and Authorities, that Christ Mediator had, concerning the work of his peoples Redemption; how came his name to be in our bond, and he to take upon him to perform the condition of the Covenant of works?

works? how came he to be under the Law, and to fulfil the Law? Sure it was not by nature, nor by any necessity of nature; but by divine appointment, and by his own voluntary yielding to it, which is Compact; so *Jesus was made surety*, Heb. 7. 22; and *made under the law*, Gal. 4. 4; how came he to have the disposing of the eternal interests of all men? Sure he had this trust and authority by agreement with his Father, who laid it upon him, and he freely received it, *Joh. 5. 22*, for the Father judgeth no man, but hath committed all judgment to the Son: & 17. 2, *As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.* How came the keys of the house of David, to lye upon his shoulder? the great trust and management of all affairs relating to his Church and People undoubtedly this was by Compact with *Yehouah*, who laid this trust upon him, *Isa. 22. 23, 24*, And the key of the house of David will I lay upon his shoulder, so he shall open and none shall shut, and he shall shut and none shall open. And I will fasten him as a nail in a sure place, and he shall be for a glorious throne to his fathers house. And they shall hang upon him all the glory of his house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons. Rev. 3. 7. He that hath the key of David, he that openeth and no man shutteth, and shutteth and no man openeth.

3. I affirm the same also of Christ's Covenant-relations to God and to his people: Though God the Father was the Father of our Lord Jesus Christ by eternal generation, and he is the natural Son of God; yet who can declare how God is the God and Father of our Lord Jesus Christ, but by Covenant? 1 Pet. 1. 3. God foretold this Covenant-Interest of Christ's, *Psal. 89. 26*, He shall cry unto me, thou art my Father, my God, and the rock of my Salvation; with *Heb. 1. 5*, For unto which of the Angels said he at any time, Thou art my Son, this day have I begotten thee. And again, I will be to him a Father, and he shall be to me a Son. And Christ frequently owns that Covenant-compellation, *Mat. 27. 46*, My God, my God, why hast thou forsaken me. Rev. 3. 12, Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out, and I will write upon him the name of my God, and the name of the City of my God, which is new Jerusalem, which cometh down out of heaven from my God, and I will write upon him my new name.

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Joh. 20. 17, Jesus said unto her, touch me not, for I am not yet ascended to my Father; but go to my brethren and say to them, I ascend unto my Father, and your Father, and to my God and your God.

From all which I draw but this one Argument; Christ who did bear all these offices, employments, trusts and relations, for the work of our Redemption, he had all these things (I say) either by some necessity that could not stand with his own free consent, or else he did bear these offices, employments, trusts and relations by his own willing consent, and they were of his own voluntary taking up. Now 'tis sure, he was not Mediator, nor Surety, nor Messenger of the Covenant, nor a servant in that affair, by any necessity that was repugnant to his own free consent. I say no necessity that was repugnant to his own free consent; because there was, 1. Some kind of necessity that Christ should travel in this work, in regard of the Decree of God, and Divine Predetermination, that a satisfaction should be made unto his Justice, and that man should not be saved without this satisfaction intervening; which decree is in order of nature, and in that kind of priority, that is in our way of conceiving, of God's eternal decrees, antecedent to God's Covenant with Christ: Therefore the Scripture giveth us ground to say, that God first chose Christ to this work of Redemption, and then made a Covenant with him, *Psal. 89. 3, I have made a Covenant with my chosen.* 2. We find that Christ having taken upon him these offices, trusts, employments, &c. before-mentioned, was under a blessed, holy necessity, to fulfil the things belonging to his offices and trusts; and therefore the Scripture saith, *it behoved him to be made like unto his brethren;* Heb. 2. 17. *and it behoved Christ to suffer;* Luk. 24. 46. *and he must needs go thorow Samaria,* Joh. 4. 4. *I must work the works of him that sent me,* Joh. 9. 4. But neither of these necessities was any way repugnant to his own free consent and willingness to bear these offices and trusts: For the first necessity in regard of the decree of God; that decree being the counsel of his own will, as well as his Father's; there was not thereby any necessity upon him, repugnant to his own free consent. And the second necessity of doing the works of him that sent him, being a necessity which he voluntarily took upon him by his willing undertaking the trust of being Lord Mediator, there was not there-
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by any imposing upon his free consent, *Joh. 10. 17, 18, Therefore doth my Father love me, because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of my self. I have power to lay it down, and I have power to take it again. Phil. 2. 8, And being found in fashion as a man, he humbled himself unto death, even the death of the Cross.*

Yet I say, there was not upon Christ any necessity repugnant to his free and willing acting, in the taking upon him these offices, trusts, relations, &c. 1. Because there was no compelling-necessity, such as is upon a man bound hand and foot; there was no such necessity upon the Lord to send Christ, and to lay these offices upon him; for he is a most free sovereign Agent, above counsel, and much more above compulsion, *Isa. 40. 13, Who hath directed the spirit of the Lord, or being his Counsellour hath taught him? Psal. 135. 6, Whatsoever the Lord pleased, that did he in heaven and in earth, in the seas, and all deep places.* And he was not bound to change the Law-dispensation into a new one of Grace; Therefore is the thing that was laid upon Christ, so often called the will of him that sent him, *Joh. 6. 39, 40.* Neither was there any such necessity upon Christ to take these offices and employments, he could not be compelled to lay down his life, *Joh. 10. 18, No man taketh it from me, but I lay it down of my self: I have power to lay it down, and I have power to take it again; this Commandment received I of my Father. Phil. 2. 6, 8, Who being in the form of God, thought it not robbery to be equal with God. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Cross.*

2. There was no natural necessity, such as that of the Sun to give light, and the fire heat; sure there was no such necessity of God's sending of Christ; God did not by any natural necessity send forth Christ; nor was the Son of God under any natural necessity to undertake the work of our Redemption, for God might have done otherwise, he might in justice have prosecuted the Covenant of works; yea, there was no kind of necessity upon God to send, or upon Christ to go this errand, abstracting from his own Decrees, and the purpose of his Will, *Eph. 1. 5, 6, Having predestinated us unto the adoption of Children by Jesus Christ to himself, according to the good pleasure of his will: to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. Rom. 9. 20, 21, Nay, but O man, who*

art thou, that replyest against God? Shall the thing formed say to him that formed it, Why hast thou formed me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? 3. There was no moral necessity, not so much as any command, motive or inducement without himself, either upon God to lay this employment upon Christ, or upon Christ to take it upon him, and to undergo the work; for God might have sent his Son or not sent him; as pleased him; there was not so much as a moral cause inducing him to it, *Joh. 3. 16, For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. Rom. 5. 6, 8, For when we were yet without strength, in due time Christ died for the ungodly. But God commendeth his love towards us, in that while we were yet sinners, Christ died for us.* And Christ might have refused to undertake the work, or he might have agreed as pleased him; for who could have laid a command upon him, if the design of love that was in his heart had not acted him to a consent? *Phil. 2. 6, 8, Who being in the form of God, thought it not robbery to be equal with God. And being found in fashion as a man, he humbled himself unto death, even the death of the Cross.* It rests therefore that all these offices, employments, trusts, authorities, and Covenant-relations, that Christ did bear, were undertaken and undergone by his own free consent; and if they were by his free consent, this consent was either his own motion without the consent and agreement of *Jehovah* concurring in counsel with him, for the carrying on the work of our Redemption; or this was transacted and done in the counsel of God, by the knowledge, will, consent and agreement of God with Christ. Now the Scripture is plain and exprels, that all the offices, trusts, authorities, employments and Covenant-relations which Christ did bear, were not usurped, were not taken upon him without divine ordination and appointment, without his Father's consent and command; but that he was designed, chosen and called thereunto. See *Prov. 8. 23, I was set up from everlasting, from the beginning, or ever the earth was. Joh. 5. 22, For the Father judgeth no man, but hath committed all judgment unto the Son. Isa. 42. 1, 6, Behold my servant whom I uphold; I the Lord have called thee in righteousness. And 49. 1, 3, The Lord hath called me from the womb, from the bowels of my mother hath*
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be made mention of my name. --- Thou art my servant, O Israel, in whom I will be glorified. Heb. 5. 5, 6, So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. As he saith also in another place, Thou art a priest for ever, after the order of Melchisedec. Act. 3. 26, Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one from his iniquities, Psal. 40. 6, Sacrifice and offering thou didst not desire, mine ears hast thou opened; burnt offering and sin offering hast thou not required, &c. I conclude therefore, that all these offices, trusts, powers, and Covenant-relations which Christ did bear, being upon him by mutual agreement and consent betwixt Jehovah and Christ, all and every one of them doth prove a Compact and Covenant betwixt Jehovah and Christ.

He who desireth more proofs of this Covenant, and to have, further light therein; let him read *Jo. Cocc. Summa doctrina de fœdere*, ch. 5. and *Mr. Rutherford. Treat. of the Covenant*, Part 2. ch. 6. And *Fr. Robert's, Gods Covenants with Man*, Book 2. ch. 2. Sect. 3.

Now that this Covenant betwixt Jehovah and Christ, was the foundation of the Covenant made with us, may be evinced by these particulars. 1. If this Covenant of Suretiship had not been concluded betwixt Jehovah and Christ, there could never have been any Covenant-dealing with us upon terms of Grace; for suppose this Covenant had not been, the Lord should then have prosecuted the Covenant of works, and followed a course of Justice against all Mankind, the dore should have been shut for ever against all condescensions, and all Gospel ways of Grace. Therefore we find the Apostle reckons the change of Law-dispensation, and life by the tenor of the Covenant of works, into a new way of Grace, to have its foundation, original and rise from Gods gracious eternal transaction with Christ. 2 *Tim.* 1. 9, *Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.*

2. God's Covenant-dealing with us upon the terms of Grace, is nothing else but the execution of that which was from eternity decreed, transacted and concluded by God's Compact with Christ; and therefore the Covenant of Suretiship must needs be the foundation of the Covenant with us, even as all Decrees and

and Laws are the foundation of the execution following thereupon: this will appear more fully and clearly when we come to speak of the tenor of the Covenant of Redemption, and the things therein transacted: at present this may suffice, 1. That whatsoever Covenant-favour and Grace is tendered to us by the Gospel-Covenant, and effectually applyed unto us by the Spirit of the Lord, that was promised to Christ, and to us in him; yea, and plighted in him for our account by the Covenant made betwixt *Jehovah* and him; as appears from the Scripture before-mentioned, 2 Tim. 1. 9, --- *According to his own purpose and grace, which was given us in Christ before the world began*; with Tit. 1. 2, *In hope of eternal life, which God that cannot lye, promised before the world began.* 2. Whatsoever Covenant-Conditions of one kind or another; whether Faith, the eminent Gospel-condition, or other Gospel-obedience required of us, or to be performed upon our part; all these were undertaken by Christ's act of Suretiship in the Covenant betwixt God and him, and were ensured to him by *Jehovah*, to be successfully performed. See Eph. 2. 10, *For we are his workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.* 2 Theff. 2. 13, *But we are bound to give thanks always to God, for you brethren, beloved of the Lord; because God hath from the beginning chosen you to Salvation, through sanctification of the spirit, and belief of the truth.* Isa. 53. 11, --- *And the pleasure of the Lord shall prosper in his hand. He shall see of the travel of his soul, and shall be satisfied; by his knowledg shall my righteous servant justify many, for he shall bear their iniquities.*

3. In personal Covenanting with God, and the engaging of particular Souls to him, in the way of the Covenant of Grace; Christ's Suretiship is the ground of all proceeding: till this be eyed, and in some measure believed, 'there is no possibility of advancing one step toward a new Covenant-state: for how can fallen broken man (who understands his condition to be such) think of dealing with God, unless he bring a Cautioner with him; or how shall he bring to God *Christ, a surety of the better testament*, who hath not heard of and believed his eternal act of Suretiship, Rom. 10. 14, *How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?*

This Covenant of Suretiship therefore must needs be the foundation of the Covenant of Grace and reconciliation; hence 'tis that *David* and *Hezekiah* flee to this act of Suretiship; and lay the weight of their dealing with God on it, *Psal.* 119. 122, *Be surety for thy servant for good.* *Ila.* 38. 14, --- *O Lord, I am oppressed, undertake for me.*

4. The Covenant made with us, hath its stability from the Covenant of Suretiship made with Christ, and therefore this must be the foundation of that; I say, upon the stability of the Covenant made with Christ, doth depend the stability of the Covenant with us; because that stands firm and sure, therefore doth this stand fast also; therefore the mercies of the Covenant with us, are *sure mercies*, and the promises of the Covenant are *yea, and amen*; because they are the *sure mercies* of *David*, which were first promised to Christ, *Ila.* 55. 3. and because the promises were made to us in him, *2 Cor.* 1. 20, *For all the promises of God in him are yea, and in him are amen.* Therefore the Covenant made with us is an everlasting Covenant, because of the Covenant by which he was given to his people, *Ila.* 53. 3, 4, *I make with you an everlasting Covenant, even the sure mercies of David. Behold I have given him for a witness of the people, a leader and commander of the people:* therefore our faith, and perseverance, and salvation are sure, as sure as Heaven and Earth can make them, because of the act of Christ's Suretiship, and his undertaking for them; because they hang upon Christ's fulfilling his Covenant of Suretiship with God, and upon condition of his doing the work that his Father gave him to do, *Joh.* 17. 4, 8. 15. 24, *I have glorified thee on earth, I have finished the work which thou gavest me to do:---For I have given unto them the words which thou gavest me, and they have received them.---I pray not that thou shouldst take them out of the world; but that thou shouldst keep them from the evil---Father I will, that they also whom thou hast given me, be with me where I am.* *Mat.* 16. 18, --- *And upon this rock will I build my Church, and the gates of hell shall not prevail against it.*

5. The Holy Ghost's leading us so frequently in the Scriptures, from the Covenant made with us, in all the force, efficacy, stability, eternity, standing, and perseverance thereof, to look up to the Covenant of Suretiship made with Christ; is a clear demonstration that this Covenant made with us depends

depends upon the Covenant made with him; and that the Covenant made with Christ, is the foundation and ground of the Covenant made with us. Read *Ezek. 16. 60, 61, Nevertheless I will remember my Covenant with thee in the days of thy youth, and I will establish unto thee an everlasting Covenant. Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy Sisters, thine elder, and thy younger, and I will give them unto thee for daughters; but not by thy Covenant.* Where the efficacy of the Covenant made with us, is hanged, not upon that same Covenant, but another; to wit, that made with Christ: And *Isa. 22. 22, 23, And the key of the house of David will I lay upon his shoulder; for he shall open, and none shall shut, and he shall shut and none shall open; and I will fasten him as a nail in a sure place, and he shall be for a glorious throne to his father's house, &c.* Where under a type of *Eliakim's* trust, the fixing of Christ in the Covenant is stated, as the ground of all the gracious efficiency thereof; and *Psal. 89. 33, 34, Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. My Covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness, that I will not lye unto David.* The establishment of the Covenant with Christ's sinful seed (there spoke of by the name of *David* and his seed), is reduced to the Covenant, the sworn Covenant with Christ, as the ground and foundation thereof, whom God laid in *Zion* for a sure foundation, to the intent that he who believeth may not make haste, nor be suddenly removed from his Faith and steadfastness, *Isa. 28. 16.*

CHAP. II.

Of the necessity of the Covenant of Redemption. And 1. What kind of necessity for the being of this Covenant. 2. In what Respects, or to what Intents it is necessary.

WHen we speak of the necessity of the Covenant of Redemption or Suretiship, we are cautiously to understand that necessity. The School-men distinguish a threefold necessity. 1. *A most perfect and absolute necessity*, or a *simple necessity*, when a thing is so, that it cannot not be, nor be otherwise, and that by the power of any Agent whatsoever. This necessity belongeth not to the Covenant of Redemption, nor to any other the free acts of the will of God; for if so it had pleased God, he might have not entered that Covenant with his Son; for it was not absolutely necessary that man should be redeemed: God might have passed by man as he did the Apostate Angels; which choice of objects, to be redeemed by Christ, is mentioned for aggravating God's love to man, *Heb. 2. 16, For verily he took not on him the nature of Angels; but he took on him the seed of Abraham.*

This necessity belongs only to the divine Nature, which is most perfect, and cannot by any Agent whatsoever, be brought not to be; or to be other, or otherwise than he is, *Jam. 1. 17, ---with whom is no variableness, neither shadow of turning.* 2. *A natural necessity*, when any thing floweth necessarily and meerly from the principles of nature; and thus the fire burneth, and the stone descendeth. Now the Covenant of Redemption is not necessary by this natural necessity; for God did not enter in Covenant with Christ as the fire burns, necessarily, and naturally; for, 1. Then it had been impossible for God not to have shewed mercy upon fallen man, and that in this very way of Redemption by Christ; for natural Agents cannot but act according to their natural properties; but it is manifest from
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God's passing by the fallen Angels, that he might have passed by man also in his sinful state. 2. If God had either purposed in himself, or exercised justice or mercy, or both (which is inconsistent, implicant, and impossible) by this natural necessity, then (his justice and mercy being infinite) he should have shewed mercy upon all, or exercised justice upon all; he should either have punished all that sinned to the utmost, as soon as they had sinned, or he should have shewed mercy upon all, as soon as there were qualified objects for mercy: the reason is obvious, because all natural Agents work to the utmost they can. 3. Then there should have been no Compact nor Covenant betwixt *Jehovah* and Christ; for supposing such a natural necessity, we destroy free consent and agreement, which is essential to this Covenant, and is proved in the foregoing Chapter.

3. There is an *hypothetical necessity* which ariseth from God's ordination and appointment; or as others call it, a *necessity of consequence*; when any thing is necessary upon supposition of some other thing; and this is not an absolute necessity in the things themselves, and their immutability; but a *limited respective necessity*, upon connexion of one thing with another. Again, this limited respective necessity (as *Mr. Anth. Burgess* This Doctrine of Justif. Part 2. well observes) is sometimes from the efficient cause, because he is thus and thus disposed; as when 'tis said, *there must be heresies*, 1 Cor. 11, 29. That is, partly in regard of the efficient cause (although the Text mentioneth there only the final cause), because there will be Ignorance and Pride always in men. 2. From the material cause: Thus death is necessary and inevitable, because we have principles of corruptibility within us. 3. From the formal cause, because that is immutable and unchangeable. 4. From the final cause supposing such an end.

When we speak of the necessity of the Covenant of Suretyship or Redemption, it is this third and last kind of necessity we mean; it was hypothetically and respectively necessary only that God should enter in Covenant with Christ; to wit, upon supposition of some other thing that God had decreed and purposed in himself. And here let us a little enquire,

Quest. 1. What were these things which God's entering in Covenant with Christ doth suppose? 2. What was the necessity of a Covenant betwixt God and Christ, supposing these things? 3. Whether this hypotheticalal and respective necessity

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of a Covenant with Christ, flowed only from the final cause, from the ends which God had purposed in himself, or from the efficient cause also, that is, from God's natural propension to Justice or Mercy?

Ans. 1. The Covenant of Redemption wherein God entered with Christ, did proceed upon supposition of these things mainly (I do not say only, nor do I determine the order of the things supposed). 1. This Covenant supposeth that God had purposed in himself, and decreed eminently to glorify himself in the way of justice and mercy, *Rom. 9. 22, 23, What if God willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction? And that he might make known the riches of his glory on the vessels of mercy which he had afore prepared unto glory?* 2. This Covenant supposeth that God had purposed and decreed, that there should be objects qualified, and fit for the glorifying of both these Attributes; and this was absolutely necessary to that purpose, both *quoad exercitium & quoad specificationem actus*, in respect of the exercise of the act and the specification and manner of it. For to some properties in God there is required no object, and to others no qualification of the object. To God's Omnipotency there is required no object, because it makes its objects; and to God's Wisdom there is required no qualification in the object; for he can order every thing to a glorious end. Yet to God's mercy and justice, *ad extra*, there are not only required objects, but objects so qualified, either with Grace or Sin, as Mr. Burgeß observes. Therefore the Covenant of Redemption doth suppose the purpose and decree of God about the creation of man, in a blessed, but mutable state, and his fall from his Primitive blessedness and first Covenant-state, into Sin; that there might be objects and qualified objects for glorifying the Attributes of mercy and justice, upon which the Apostle in the place before-mentioned, *Rom. 9. 22, 23*, calls *vessels of mercy*, and *vessels of wrath*. 3. The Covenant of Redemption supposeth God's purpose and free decree, so far to follow his Covenant-truth and justice upon man, as not to acquit him without a satisfaction to Justice in his own person, or by a surety of the same kind that sinned, *Heb. 9. 15, And for this cause he is the Mediator of the New Testament, that by means of death for the redemption of the trans-*

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transgressions that were under the first testament; they which are called might receive the promise of the eternal Inheritance. 4. The Covenant of Redemption suppoeth that God had purposed to have in Mankind the objects for glorifying both these Attributes of mercy and justice, that he would not punish all sin with eternal death; nor yet let all go unpunished; but would manifest his justice in some objects, and the riches of his Grace in others, *Rom. 9. 22, 23.* 5. The Covenant of Redemption suppoeth that God had chosen Christ first to do the work of Redemption, by satisfying justice, and entreating mercy, *Psal. 89. 3, I have made a Covenant with my chosen.* And *Heb. 2. 17, Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.* And that he had chosen the vessels of mercy in him, unto grace and glory, *Eph. 1. 4, 5, According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Having predestinated us unto the Adoption of children, by Jesus Christ unto himself, according to the good pleasure of his will.* I say then, *his suppositis*, these and such like things being supposed, God enters in a Covenant with Christ.

Quest. 2. But supposing that it is decreed, that divine justice shall be satisfied; and that the truth of the threatening of the Covenant of works, should be verified upon man offending, or upon a sufficient surety: supposing also that Christ is designed in the counsel of God unto this work of redeeming lost man, by performing a satisfaction to the justice of God: It is yet a question, What needed the Covenant of Redemption or Suretiship betwixt God and Christ? Might not the work have been done without any Compact, Covenant or Agreement betwixt the Father and the Son?

Ans. I shall only here give a short answer, referring the more full and particular satisfaction of this question unto the latter part of this Chapter, wherein I have purposed the handling of the particular ends and intents for which the Covenant of Redemption is necessary; For present I say, 1. It might suffice that God decreed, and plainly revealed that the satisfaction which his justice will have for sin, and which Christ has given, was agreed betwixt them by a Covenant: and so in

respect of infinite wisdom, which worketh by deep counsel; and doth nothing without a reason, it was necessary; because God thought fit that it should be so, he pitched upon this way. But beside this, 2. Whatsoever necessity was in regard of infinite wisdom, that lost man should be redeemed, sin should not be pardoned without a satisfaction, that Christ should be our Redeemer, and should come and give that satisfaction: the same necessity also requires a Covenant betwixt God and Christ, for carrying on that work in the way of Agreement; so that if a Mediator, a Saviour and Redeemer, a Surety, a ransom were necessary, in regard of infinite wisdom, which found out this Gospel-dispensation and new way of life, then was a Covenant of Suretiship and Redemption necessary also in the same respect. 3. The work of Redemption performed by Christ, was such as could not be undertaken and performed without a Covenant; for it required commanding and obeying, sending and going, asking and receiving, working and rewarding, all which import, and suppose superiority and inferiority, or subordination, which could not be betwixt the Father and the Son, who is *equal with God*, Phil. 2. 6, unless that by Agreement, Compact, Consent and Covenant, the Son of God had *humbled himself, and became obedient unto death, even the death of the Cross*, Phil. 2. 8. The work of Redemption unto which Christ was designed in the counsel of God, required several offices, employments, trusts, and relations to be sustained by him (whereof I hinted something in the foregoing Chapter) which not being essential to the Son of God, nor belonging to him by any natural, absolute, or immutable necessity; upon supposal of the decree of God, that the Son should do the work of Redemption, there was a necessity of Consequence, that there should be a Covenant of Redemption and Suretiship; that by the Father's calling and command, and by the Sons consent and agreement, making up a voluntary Compact, the Son of God might bear these offices, and trusts, and relations, which otherwise he should not have born, *Isa. 42. 1. 6; Behold my servant whom I uphold, mine elect in whom my soul delighteth.---I the Lord have called thee in righteousness, and will hold thine hand. Psal. 2. 7, I will declare the decree, the Lord hath said unto me, thou art my Son, this day have I begotten thee. Heb. 5. 5, 6, So also Christ glorified not himself*

himself to be made an high priest, but he that said unto him, Thou art my Son, to day have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.

Quest. 3. Whether did this Hypothetical necessity of God's entering in Covenant with Christ to pay a ransom; or as others speak, this necessity of consequence, flow only from a finall cause; to wit, God's ends which he purposed in himself; or from the efficient cause also; to wit, from justice in God that could not remit sin without satisfaction?

Ans. 1. Concerning the necessity of God's covenanting with Christ, in respect of the ends which he purposed in himself; there is no question: Which were, 1. The supream end, to glorifie his mercy and justice; I mean his declarative glory, that shines *ad extra*; not the essential glory of God, whereby he was infinitely glorious from eternity, and should eternally be essentially glorious, though neither Man nor Angel, nor any other object of his glory had been created. This is the glory spoken of in these Scriptures, *Prov. 16. 4, The Lord hath made all things for himself; yea, even the wicked for the day of evil. Eph. 1. 6, To the praise of the glory of his grace wherein he hath made us accepted in the beloved.* 2. The subordinate end (which also is a *medium* or means for advancing the supream end) the Redemption and Salvation of his elect people, to be brought about in such manner as might manifest and declare the glory of justice and mercy both, in saving some, not all, and passing by others, upon whom he had purposed to declare his justice; and in saving these whom he purposed to redeem, in such a way as justice might be satisfied, and mercy also entreated, *Rom. 3. 24, Being justified freely by his grace, through the Redemption that is in Jesus Christ. Eph. 1. 7, In whom we have Redemption through his blood, the forgiveness of sins according to the riches of his grace.* It is manifest, I say, that in regard of these great ends, the Covenant of Redemption made with Christ was necessary; God having purposed in procuring our Salvation, to glorifie his mercy and justice, a Mediator and Surety behoved to be engaged; and there being (in regard of infinite wisdom which determined it) none so fit as the Son of God; he must needs be engaged by his own consent, and by a Covenant-agreement with Jehovah.

Q. But here is the question about the necessity of the Covenant of Suretiship in regard of the efficient cause; to wity, whether or not there was any necessity of nature or natural essential justice in God, which required this way of Suretiship and Redemption necessarily, in regard that he could not pardon sin without a satisfaction?

A. Concerning this question, two reasons mainly prevail with me to be sparing in the agitation of it. 1. The great difference of Judgment that is among the Orthodox in this point; Several Learned men holding God's Justice in punishing and correcting sin to be so natural, that he cannot but punish it, or require satisfaction; otherwise he should deny himself, and his own nature.

Again, there are others that hold, if God be considered absolutely in regard of his power, and not upon a supposition of this decree, which is *de facto*, to let no sin go unpunished; but to punish it either in the Person, or in his Surety: In this absolute sense they say God might freely have remitted sin without any satisfaction.

Others again have followed a middle way, and by some distinctions have studied to reconcile the difference; which whether they reach the end or not, yet have shewed a good spirit in the endeavours.

2. Because it seems the less useful to dispute about the possibility of another way of taking away sin, and satisfying the curse of the Law, since whatsoever God might have done, yet he hath plainly revealed that he hath decreed and pitched upon this only way, that he will not pardon sin without a price and satisfaction.

For my own poor apprehensions of this point; 1. I look upon the Socinian opinion in this matter as extrem, and of dangerous consequence; for they deny Justice and Mercy to be Properties or Attributes of God, making Justice (or as they call it, Anger) no property in God; but the meer voluntary effect of his Will; denying any such Justice in God, whereby he propends to punish sin, and making it wholly arbitrary, to punish, or not to punish. Upon this foundation they build, that Christ did not die by way of satisfaction; at least there was no necessity of it. The arguments used by Mr. Burgess in confutation of the Socinian opinion, are thus far cogent, that they

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tia de Pers.
Christi Stig.
Phatin. p. 506,
507.

Aug. Serm. 3.
de Sancti. Dom.
lib. 3. de
Trin. 13. cap.
10: Calv. in
Joh. 15. 15.
Twiss. Vind.
lib. 1. de Elect.
Digress. 8 Lumb.
ard.

Mr. Burg. Trus.
Diss. of Justif.
p. 2. p. 104, &c.

Ibid. & p. 1.
p. 107, &c.

they conclude justice to be a natural property in God (understanding the word *natural* for that which floweth from nature; yet by the help of free will); and that God's punishing of sin, is not merely from his Will. And indeed the Scriptures which hold forth sin, as not only contrary to God's holy Law, but also contrary to his holy Nature: I mean *morally* contrary to him, though not *physically*, Heb. 1. 13, *Thou art of purer eyes than to behold evil, and canst not look on iniquity*: and which attribute the punishing of sin, not only to the justice of his Law, but to the righteousness and justice of his Nature, *Psal. 11. 7, For the righteous Lord loveth righteousness, his countenance doth behold the upright.* Rev. 18. 5, *And I heard the Angel of the waters say, Thou art righteous, O Lord.* These also which reckon punitive justice among his attributes, when his name was proclaimed, *Exod. 34. 7, —and that will by no means clear the guilty.* These Scriptures and the like (I say) have weight with me to reckon justice among the properties of God, and to believe that his punishing sin is not merely from his will.

2. It is another extream, to infer hence, that because justice is in some sense a natural property in God, and his punishing of sin is not merely from his will; therefore God punisheth sin by necessity of nature, and cannot but punish it, or require satisfaction, more than he can deny his own Nature, or cease to be God. Against this assertion, the Reasons brought by Mr. *Rutherford* (to which I refer the Reader) do strongly conclude.

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P. 1. c. 7.

3. I conceive that these extreams may admit of abatement, without prejudice to the Lord's Sovereignty, and the absolute freeness of his grace, or without derogation from the satisfaction of Christ, and the respective necessity thereof. For, 1. Supposing that God doth not punish sin by any natural necessity, and that he doth not punish sin, nor require any satisfaction by any necessity of justice; yet this can be no advantage to the *Socinian* superstition, who conclude that then there was no necessity of Christ's dying by way of satisfaction, since God hath plainly revealed that he will not pardon sin, without a satisfaction and an atonement made; and this decree of his doth infer an hypothetical necessity of Christ's dying by way of satisfaction. 2. Supposing that justice, *punitive justice*, be natural to God; and among his properties, it will not necessarily

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rily follow (upon supposition of the being of sin) that God punisheth sin by necessity of Nature and Justice, more than it will follow, that because 'tis natural to man to speak, to laugh, &c. Therefore he speaks, he laughs from necessity of nature; for he doth these things most freely; and notwithstanding it is natural to him to laugh or speak, he might notwithstanding never laugh nor speak, as please him. For if so, 1. Then his justice should carry him to punish sin without any moderation; that is, to punish sin as soon as ever it is committed, to punish sin to the utmost degree of punishment, to punish sin in every Soul that sinneth, without mercy shewed to any, and in the same Soul that sinneth, not in a Surety; because natural Agents work to the utmost they can. 2. Because the natural properties of God, as they are essential to him, do not so much as require any objects *ad extra* (though the manifestation of these do require objects), for God should have been infinitely and eternally wise, holy, good, just, &c. though there had never been any creation of Men or Angels; and if these do not necessarily require objects, then far less exercise of acts; so that it will not follow, if Justice be natural to God, then he must punish sin by necessity of Nature. 3. If we shall place justice among these properties in God, the objects whereof may be said to be necessary, (which must be understood in respect of the exercise of acts about these objects; otherwise no natural property in God necessarily requires any object *ad extra*); yet the objects supposed, the acts are not, even then necessary by any absolute necessity of nature; but only by a hypothetical necessity; supposing the decree of God that gave these objects a being, and ordered their being, qualified objects for exercising justice or mercy upon, according to his pleasure, which worketh all things according to the counsel of his will; and if so, here is no punishing of sin by necessity of nature. 4. Supposing Justice to be natural to God in that sense that Mr. Burgeff asserts it, and supposing the objects thereof to have a being; yet sure he doth not punish sin by necessity of nature, as the fire burns; since the exercise of Justice, yea, the choice of objects upon which he will exercise it, are subjected to his free will and sovereignty as is manifest from Rom. 9. 18, *Therefore hath he mercy on whom he will have mercy; and whom he will, he hardeneth.* Rev. 4. 11, *Thou art worthy, O Lord, to receive honour and*

and glory, and power; for thou hast created all things, and for thy pleasure they are and were created. Whereas natural necessity excludes freedom both in the principle of action, and the act it self.

Having now shewed what kind of necessity there was for the being of the Covenant of Redemption betwixt God and Christ; and that the necessity does mainly respect the final cause and ends which God had purposed in himself: Let us in the next place consider particularly to what intents and purposes it was necessary that God should enter into a Covenant of Suretiship and Redemption with his own Son Christ.

These intents and purposes may be reduced to two chief heads; supposing that God had purposed in himself to glorifie his mercy and Justice in procuring our Salvation; the Covenant of Suretiship and Redemption was necessary for both these ends and purposes: 1. For the honour of God. 2. For the salvation and good of his chosen people; both which were attained through the Covenant made betwixt God and Christ.

1. For the honour and glory of God; I mean, the *declarative* glory of God, that shines *ad extra*, or the manifestation of his glory, as the same is shewed forth and manifested in his dealings with the Creatures; whereof see *Psal.* 19. 1, *The heavens declare the glory of God.* *Exod.* 15. 11, *Who is like unto thee, O Lord, amongst the Gods! who is like thee, glorious in holiness, fearful in praises, doing wonders!* Not his *essential* glory that shines *ad intra*, whereby he was infinitely and eternally glorious, before any the works of Creation and Providence; and should have been glorious eternally, though these had never been, *Prov.* 8. 22.—30, *The Lord possessed me in the beginning of his way, before his works of old.—Then I was by him as one brought up with him, and I was daily his delight, rejoicing always before him.*

I say, the being of this Covenant of Redemption, was necessary for the declarative glory of God; whether we consider God *essentially* or *personally*.

1. For the glory of God considered *essentially*, or in regard of his glorious nature and essence, or his natural essential attributes; I mean, his wisdom, goodness, Justice, mercy, faithfulness,

sublety, &c. And that, 1. For glorifying these *universally*, even all and every one of his attributes, all which received a new and glorious lustre, through the Covenant of Redemption, and God's sending of Christ to do that work which should never have been known nor manifested on Earth, nor in Heaven, but in the face of Jesus Christ, and by virtue of God's Covenant-dealings with him about our Redemption; therefore saith the Apostle, *2 Cor. 4. 6, For God who commanded light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.* Therefore also Christ is called *the brightness of his glory*, Heb. 1. 3. Christ Mediator is the brightness of the glory of God, in and through whom, his glorious attributes and nature was made conspicuous, and the declarative glory thereof had a more glorious lustre, than by all the works of Creation and Providence beside: upon the same account also Christ is called the *Image of the invisible God*, Col. 1. 15, because the glorious excellencies of God (otherwise invisible) are gloriously revealed by him, and to be seen in him. I pass this here in a word, referring a more particular consideration thereof to that part of this subject-matter that concerns the Mediator's person and office. 2. For the glorifying of these *harmoniously*, that the harmony of attributes in God might be manifested in this transaction; to wit, how sweetly mercy & justice did meet, when peace and righteousness, Law-demands and Gospel-condescensions, Law-severity and Gospel-lenity did meet together, and were made friends by this Covenant, *Psal. 85. 10. 11, Mercy and truth are met together, righteousness and peace have kissed each other, &c.* For by this means God brought forth to heaven and earth, and all the Creatures, the glorious harmony of Justice, Truth, Mercy, Power, Wisdom, Grace, *Rev. 5. 12, 13, Saying with a loud voice, worthy is the Lamb that was slain, to receive power, and wisdom, and riches, and strength, and honour, and glory, and blessing. And every creature which is in heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, honour, glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.*

2. This Covenant of Redemption was necessary for the glory of God considered personally; and that, 1. In regard of the distinct

distinct subsistences and glorious persons of the blessed Trinity;
 2. In regard of the distinct offices of the three persons, all
 which were gloriously manifested in God's Covenant-dealing
 with Christ. I say, the greatest declarative glory and clearest
 manifestation of the distinct subsistences and Persons of the God-
 head, and of the distinct offices of these Persons in the ever-
 glorious and blessed Trinity, that ever the world saw or heard
 of, was in God's Covenant-dealings with Christ about the work
 of our Redemption; for where are there any such clear disco-
 veries of these great mysteries to be found, as in God's federal
 dealings with Christ, and the Scriptures which reveal the same?
 God was but darkly known in the distinct subsistences and offi-
 ces of the Persons of the Trinity, till this light of his Covenant
 with Christ did break forth; but in God's sending his Son, and
 the Son's undertaking and offering himself willingly to his Fa-
 ther, to do this work; and the Holy Ghost's exercising the
 power of the Godhead, sitting and enabling him, the man
 Christ Jesus, to do the work; there was a glorious manifestation
 of the distinction of Persons in the Godhead, and of the offices
 of these Persons (whereof also more particularly afterward).
 See *Isa. 42. 1.* Behold my servant whom I uphold, mine elect in
 whom my soul delighteth; I have put my spirit upon him, he
 shall bring forth judgment to the Gentiles. *Heb. 9. 14.* How much
 more shall the blood of Christ, who through the eternal spirit, of-
 fered himself without spot to God, purge your conscience from dead
 works to serve the living God? And *10. 7.* Then said I, Lo, I
 come, in the volume of the book it is written of me, to do thy will,
 O God. *Psal. 2. 7, 8.* I will declare the decree, the Lord hath
 said unto me, Thou art my Son, this day have I begotten thee.
 Ask of me, and I shall give thee the heathen for thine inheritance,
 and the uttermost parts of the earth for thy possession. *Joh. 14. 26.*
 But the Comforter, which is the Holy Ghost, whom the Father will
 send in my name, he shall teach you all things, and bring all
 things to your remembrance, whatsoever I have said unto you.
Mal. 3. 16, 17.—And he saw the spirit of God descending like
 a dove, and lighting upon him: And lo, a voice from heaven say-
 ing, This is my beloved Son in whom I am well pleased; and
 such like Scriptures. Yea, so much was the Covenant betwixt
 God and Christ about our Redemption for the glory of God,
 even considered personally; that thereby (beside the glory

that was common to all the three Persons) there did accrue a peculiar glory to the distinct Persons of the Godhead, in regard of their distinct offices and working in this business of Redemption; a peculiar glory to the Father, who gave Christ, and who sent him upon this business, and blessed us in him, even a peculiar honour to the Father from the Lord Mediator and Redeemer, *Joh. 8. 49, But I honour my Father, saith Christ;* and a peculiar honour to the Father from the ransomed and redeemed People; *1 Pet. 1. 3, Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again into a lively hope by the resurrection of Jesus Christ from the dead.* A peculiar honour to the Son, to Christ the Lord Mediator, and that both upon earth and in heaven; a peculiar glory to the Lamb that wrought the Redemption, unto which his Father appointed him, *Joh. 5. 22, 23, For the Father judgeth no man, but hath committed all judgment to the Son: That all men should honour the Son, even as they honour the Father; which the Son claimeth, Joh. 17. 1, 4, These words spake Jesus, and lift up his eyes to heaven, and said, Father the hour is come, glorify thy Son, that thy Son also may glorify thee, I have glorified thee on the earth, I have finished the work which thou gavest me to do.* And which is payed to him in heaven, *Rev. 7. 10, Saying, Salvation to our God which sitteth upon the throne, and to the Lamb.* And *3. 9, And they sing a new song, saying, thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation.* A peculiar glory unto the eternal Spirit, by whom the Son of God offered himself without spot to God, *Heb. 9. 14;* and to whom the effectual application of the purchased Redemption by peculiar office belongs, *1 Cor. 6. 11, And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God. Joh. 6. 63, It is the spirit that quickeneth. Gal. 4. 6, And because ye are Sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba, father.*

2. The good of the ransomed and redeemed people, required that their Redemption should be transacted in a Covenant between God and Christ; and to this intent, and for this end it was necessary, 1. To introduce and usher in the new way of life

the Gospel-dispensation, which could never have come to light, nor have appeared upon the stage to any thing, if God had not by his eternal transactions with Christ, in whom he found a ransom, made way for the taking down the transient-time-dispensation of Law and Works, which was only to continue and stand a Court of righteousness for a short space; and so opened a door for free Grace to take the Theatre, and to act its part more nobly than the Law-dispensation, that was first upon the stage. And this, I say, was ushered in; and it was necessary that way should be made for it, by God's Covenant-dealings with Christ, in whom his Justice had a satisfaction; else the Law-dispensation of Works and Nature had kept the Stage for ever, and there had been no Court wherein Grace sits upon the throne, and wherein Sinners might plead righteousness and life on Gospel-terms. Christ's laying from eternity, *Lo, I come to do thy will, O God, Psal. 40. 6. And deliver him from going down to the pit; I have found a ransom, Job 33. 24.* (Which words are upon the matter, and originally true of Christ's dealings with his Father, and by some Expositors applied to him). Thus, I say, ushered in, and made way for the Gospel-dispensation of a Covenant of free Grace. Hence it is that the Apostle states the rise of life and immortality that is brought to light by the Gospel, upon the eternal federal dealings that were betwixt God and Christ, *2 Tim. 1. 9, 10, Who hath saved us, and called us with an holy calling, not according to our works; but according to his own purpose and grace, which was given us in Christ, before the world began: But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel. Rom. 8. 3, 4, For what the Law could not do, in that it was weak through the flesh; God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh.*

2. The Covenant of Redemption betwixt God and Christ was necessary for our good, that the Covenant of life and righteousness to us in the way of this Gospel-dispensation, might be pure sovereign Grace. Now the more of Grace and God's gracious will and heart, is in the business, and the less of the Creatures will and acting, the better for us, the sweeter and the surer is the Covenant. But here all is of the Lord, and of

his gracious will, all is transacted betwixt God and Christ, and man is not so much as present at the first transaction of the Covenant, as he was at the Covenant of works; here he is neither at the beginning, nor end of it; I mean, that end which it had in God's federal dealings with Christ, where the Redemption and Salvation of the elect was a concluded business, and the conclusion tarried not, nor was suspended for man's consent; sure this was pure Grace, this was all Grace, eminent Grace, when there was nothing of the Creature; no, not so much as acting in a vital formal manner, as now we act under the application of this Covenant, by these gracious acts which are efficiently from God; but there, all was the gracious free will of God, without any thing of the Creatures will; surely that was eminent signal Grace, and the better for us, 2 Tim. 1. 9. *Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began. Eph. 2. 10. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them. Eph. 1. 4, 5. According as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame, before him in love: Having predestinated us unto the Adoption of children, by Jesus Christ to himself, according to the good pleasure of his will.*

3. A Covenant betwixt God and Christ about our Salvation and Redemption was necessary, that the business of our Salvation might be far advanced, ere it come to our working at it with fear and trembling: and if our working out that which is left to be done by us, for our own Salvation, be with fear and trembling, when by this Covenant of Suretiship we are set beyond the possible reach of actual perishing; O what should our working for Salvation have been without this Covenant of Suretiship, but endless, fruitless toiling, with desperation! but by the Covenant of Redemption, our Salvation is far advanced, before our little finger be at the work; nay, it is in some respect finished, all the hard labour is over, Justice is satisfied, the strength of opposition is broken, and we have only broken forces, and a beaten adversary to deal with; we have little more to do but to stand and see him work Salvation for us, and apply his purchased Redemption; and yet we have work enough

enough to keep us in continual exercise, about the duties of holiness and faith, *Psal. 2. 12. 2 Cor. 7. 1. 2 Pet. 1. 5, 10. Job. 17. 4. I have finished the work which thou gavest me to do. And 16. 11, —of judgment; because the Prince of this world is judged. Heb. 12. 2, Looking unto Jesus the Author and finisher of our faith.*

4. A Covenant betwixt God and Christ about our Salvation, was necessary, that the spring and fountain of the life of Salvation to us, might lie out of our selves; by the Covenant of works, the spring of life and blessedness to man, lay in himself; all his treasure and store was in his stock of habitual Grace; but now by this Covenant of Suretiship, the water-cock is indeed within our own hearts: I mean, Faith, by which we draw life and vertue out of Christ; and through which he conveys it unto us; but the fountain and well-head lyes on high: for by the Covenant of Redemption, God was carrying on a design of love to his elect people; and this was part of the contrivance, that our Covenant-state through Christ's Suretiship might be Fountain-Love and Grace; a state of favour settled and bottomed in the fountain of life and grace, Christ: Whereas *Adam's* first Covenant-state was but Cistern-Grace, that did not run continually with a spring of living waters, to afford fresh supplies; the stock of habitual Grace was to him like water in the Pitcher or Cistern; but by Christ's Covenant of Suretiship, Grace is to us, as water in the Fountain, that can never run dry: *Job. 1. 16, And of his fulness have all we received, and grace for grace. And 4. 14, —But the water that I shall give him, shall be in him a well of water springing up into everlasting life. And 14. 19, —because I live, ye shall live also. 2 Cor. 9. 8, And God is able to make all grace abound towards you, that ye always having al sufficiency in all things, may abound to every good work.*

5. This Covenant of Suretiship was necessary for our establishment under this new dispensation, that our Rights might be in a surer hand than our own: Man is a mutable thing, and free-will is a tottering uncertain thing, as experience hath taught; but *Christ is a sure foundation*; and holding of him, or rather in him, is a sure tenure; the Rights and Charters that are under his custody, are well kept: And therefore God who instituted this dispensation, did for the better securing of the believers

Believers interests; enter into Covenant with a mighty, responsible person, even Christ; and confirm our Covenant right in Christ our head, and did trust to his keeping and fulfilling all the intents of the *Magna Charta*, the great Charter of the Gospel-covenant; hence it is that the Covenant of peace made with us, is a sure Covenant, because 'tis thus ordered; Christ acted that business in the Covenant of Redemption; there were mutual assurances given between the Father and the Son; which makes all Covenant-dealing with us sure, and holds all fast, *Psal.* 89. 34, 35, *My Covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness, that I will not lye unto David.* Hence 'tis, that the blessings and mercies of the Gospel-covenant, are sure mercies; because there was concluded Articles about them in this Covenant of Suretyship, when Christ treated for his heirs and children not yet born nor created, *Psal.* 55. 3, 4;—*And I will make an everlasting Covenant with you, even the sure mercies of David.* Behold, I have given him for a witness to the people, a leader and commander to the people. *Heb.* 2. 13;—*Behold I, and the children which God hath given me.* *Joh.* 6. 39, 40, *And this is the fathers will which hath sent me; that of all which he hath given me; I should lose nothing; but should raise it up at the last day.* And this is the will of him that sent me, that every one which seeth the Son, and believeth on him; may have everlasting life; and I will raise him up at the last day. O what strong and everlasting consolation hath God allowed upon his people from these immutable and everlasting grounds! *Heb.* 6. 17, 18, *Wherin God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: That by two immutable things, in which it was impossible for God to lye, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.* 2 *Thess.* 2. 16, *Now our Lord Jesus Christ himself, and God, even our father which hath loved us; and hath given us everlasting consolation, and good hope, through grace, &c.*

6. This Covenant with Christ, was necessary; not only for the ensuring our blessedness by this new Gospel-dispensation; but for the bettering of that blessedness and glorious state unto which we are advanced by this Covenant. I say, the blessedness, the glory, the heaven of the redeemed people, of the
many

many *Saints*, who are by the force of this Covenant brought to glory, Heb. 2. 12. is better than the reward and crown of blessedness, which man should have enjoyed by the tenor of the Covenant of works; and this bettering, it hath from Christ's Covenant of Suretyship with God, which was the chief cause why this Gospel-dispensation is a better Covenant than that of the Law of works; and the promises thereof are better promises, and the crown and heaven thereof a better crown; even because Christ is in this Covenant, and the foundation of it was laid in his Suretyship; by this means the blessedness and heaven of this Covenant is bettered: For, 1. It is the glory of new heavens, created of purpose for the residence of the redeemed, in the company of him that redeemed them by his own blood, 2 Pet. 3. 13. Nevertheless, we according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness. Rev. 21. 1, 3. And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away, and there was no more sea. And he that sat upon the throne, said, Behold, I make all things new. Joh. 14. 2, 3. In my Father's house are many mansions, &c. And if I go and prepare a place for you, I will come again and receive you unto my self; that where I am, there ye may be also. Whereas the blessedness and glory of man by the Law-Covenant (if it was any thing beyond an immortality of blessedness and enjoyment of God in an earthly Paradise, which is questioned by some) should yet have been in this old or first heavens, not in these new ones. 2. It is the glory of a Paradise wherein is the tree of life, and the river of the water of life, which were not Ingredients of the Law-glory; neither were placed in the first Paradise, Rev. 2. 7, To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God. And 7. 17, and shall lead them unto living fountains of waters. And 22. 1, 2, And he shewed me a pure river of water of life, clear as cristal, proceeding out of the throne of God, and of the Lamb. In the midst of the street of it, and of either side of the river was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the Nations. 3. It is a heaven and glory where the new Song is sung, and where the Musicians are all redeemed, and where the meeting of these redeemed ones to sing together, is the sweeter, than they

Mr. Ball Treatise of the Covenant. C. 2. P. 10. Camer de tripl. fed. Thof. 9. Mr. Baxter's Apology, P. 5.

they once were all lost, and that they came out of tribulation and a Land of sighing, *Isa. 35. 10; And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away. Rev. 5. 9, And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.* But there should not have been any new Song, nor redeemed Musicians in the glory and heaven of Law-dispensation. 4. It is a heaven and glory wherein all the Inhabitants wear crowns; for Christ hath made them kings unto God, and to his Father, *Rev. 1. 6. And 2. 10,—Be thou faithful unto death, and I will give thee a crown of life;* but there should have been no crowns worn in the first Paradise; nor should the happiness thereof have amounted so high as a crown and a throne; there being no occasion for it, nor any promise to that effect. 5. It is a heaven and glory, where the Inhabitants are all conquerors, each hath a palm in his hand, in sign of his victory, *Rev. 7. 9,—cloathed with white robes, and palms in their hands;* this Garland should not have been in the first Covenant-glory; where there was no fighting, there could be no victory, at least over the world, and sin and death. 6. It is a heaven and glory, where all the Inhabitants are cloathed with long white robes, and with fine linnen clean and white, *Rev. 7. 13,—What are these which are arrayed in white robes, and whence came they? And 19. 8, And to her was granted, that she should be arrayed in fine linnen, clean and white: for the linnen is the righteousness of Saints;* but there should have been no such robes in the Law-heaven: whatsoever shining-beauty and whiteness should have been on Adam's skin; yet there should have been there no garments of glory, no righteousness should have been worn there; but that which should have been of our own working. 7. It is a heaven wherein there is a throne for the Lamb, where the man Christ in our nature is upon the throne, where the greatest beauty of all the Kingdom, and the most highly exalted person, is the man Christ; where the Lord Mediator is the glorious light of all the Land, *Rev. 3. 7,—he that openeth and no man shutteth, and shutteth and no man openeth.* And 21. 22, 23; *And I saw no temple therein; for the Lord God almighty and the lamb, are the temple*

temple of it. And the City had no need of the Sun, neither of the Moon to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. And 5. 12, *Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and glory, and honour, and blessing*; there was no such glory in the first Covenant, nor in the heaven thereof; which no doubt should have made it less glorious, and speaks forth the greater glory of this latter Covenant-happiness. 8. It is a heaven that was purchased at a dear rate, that was the price of blood; for which Christ payed a condign price, 1 Pet. 1. 18, 19, *For as much as ye know that ye were not redeemed with corruptible things; but with the precious blood of Christ as of a lamb without blemish, and without spot*; but the Law-heaven and glory, should have been obtained at an easier rate; working, without the price of blood, should have done that business; the different price shews the different value. 9. It is a heaven wherein is a lovely and numerous assembly, a fair mystical body, whereof Christ is the head, and whereof each redeemed Soul is a member. O so lovely a Company with the Captain of their Salvation! so glorious a body with their glorious head! so beautiful a bride with so fair a husband! such a lovely couple, such a body corporate, such a compleat society, when Christ mystical is perfected, and all the members compacted together, and joyned unto their glorious and blessed head! Eph. 4. 13, *Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man; unto the measure of the stature of the fulness of Christ*. And 5. 27, *That he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish*. Heb. 12. 23, *To the general assembly and church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect; And to Jesus the Mediator of the new Covenant*. Rev. 19. 7, *Let us be glad and rejoice, and give honour to him; for the marriage of the Lamb is come, and his wife hath made her-self ready*. But there should have been no such body-corporate in the Law-heaven, no such mystical body of Christ, no marriage of the Lamb, nor any melodious rejoycing at that solemnity. I conclude therefore, that the glory, and crown, and heaven of the Covenant of Redemption, is better, and far more glorious, than should have been the lot of man, by Law-righteousness and works, without Christ's Sure-
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2. This Covenant was necessary, for having in readiness a Physician, before we should be sick; God foresaw and had decreed man's fall, and his rising again; and he well knew that it would be a wretched hopeless condition, for man to provide a Physician to himself, and to have him to seek when his sickness should be desperate; he therefore by a foresight and providence of pure, sovereign, free, transcendent Grace, did provide one; and indeed it was necessary for our good, that it should be so; for had man fallen sick of sin, before this Covenant for sending a healer to him, he had died ere the cure could come.

8. This Covenant was necessary for cutting off all matter and occasion of self-gloriation from man in his own Redemption and Salvation; for if the business of our Redemption and Salvation was transacted, concluded, done, and ended betwixt *Jehovah* and Christ, without our knowledge or consent, before we had a Being; what have we to boast of? If the agreement about the price to be payed and accepted, tarried not for man; wherein can we glory that we have contributed to our own happiness? 2 Tim. 1. 9, *Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began.* Eph. 2. 10, *For we are his workmanship created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them.* 1 Joh. 4. 10, 19, *He that loveth us, not that we loved God; but that he loved us, and sent his Son to be the propitiation for our sins.—We love him, because he first loved us.*

CHAP. III.

Of the Nature, Properties, and Parties of the
Covenant of Redemption.

THE general Nature of this Covenant is common to it, with all other Covenants; whatsoever different peculiarity they have, this is essential and common to all Covenants; they are *Agreements*; and this is an eternal transaction and agreement betwixt *Jehovah* and the Mediator Christ, about the work of our Redemption.

The peculiar propriety of its nature, will appear by enquiring a little into, 1. The various eternal acts of the will of God that concurred to make up this agreement. 2. The distinction and order of these eternal acts of his will, and the right manner of our conceiving of them.

1. Supposing, as we have said before, that God purposed in himself not to save man without a satisfaction to his Justice: These eternal acts of the will of God, or rather the things which we conceive under these various acts, and their denominations among men (for we need not multiply acts in this matter, but for the helping our own understanding) did concur and meet together in this agreement. 1. The designation of a Person to do this work; there must needs have been a Person set apart and designed from eternity unto the doing of the work of Redemption, and this Person was the Son only; not the Father, nor the Spirit, 1 *Per.* 1. 20, *Who verily was fore-ordained before the foundation of the world; but was manifested in these last times for you.* 2. The preparation and fitting of the Person set apart to take our Law-place, and room, that Justice might knit him in our stead; which also was by an eternal act of the will of God decreed, that the Son of God should be *Immanuel*, God with us, or *God made manifest in the flesh*, *Isa.* 7. 14. 1 *Tim.* 3. 16, and unto this incarnation of the Son of God, his own words have reference, as unto the grand qualification whereby he was destinated before-hand, that he might be in a capacity to do this work, *Isa.* 53. *A body hast thou prepared me.* 3. The calling

of the Person designed: calling is an act different from designation, 'tis something further. Christ was by an eternal act of God's will called to this work; and that long before he came into the world, *Psal. 89. 19, Then thou speakest in vision to thy holy One, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people.* And *Isa. 42. 6, I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a Covenant of the people, for a light of the Gentiles.* *Heb. 5. 5, So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.* 4. The investing of the Person designed, with offices, powers and authorities, for the doing of this work, such as his Mediatory office, and the powers and authorities thereunto belonging, which was not suspended until the time of his actual discharge of the offices of King, Priest, and Prophet; but by an eternal act of the will of God, he was set up and vested with these offices and powers from everlasting, and had the glory of the designed, called, invested Mediator; as he plainly insinuates, *Prov. 8. 23, I was set up from everlasting, saith Wisdom; several Expositors render it, I was called; or I was anointed.* *Joh. 17. 5, And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.* 5. The mission of the Son, Christ designed, fitted, called, invested for this work, was also by an eternal act in the counsel of God, sent to do this work; he had a solemn eternal, authoritative mission, a command to go, and was bidden go; he had the will of God by an eternal act or commission given out to him concerning all this work, long before he was actually made under the Law; to which he hath respect, when he saith, *Lo, I come to do thy will, O God,* *Heb. 10. 7.* even that will of God that was in the book of his eternal decrees, *Joh. 6. 39, And this is the Father's will which hath sent me.* And *10. 18, This Commandment have I received of my Father:* But in all these, we do not so much multiply the distinction of acts, as we take notice of the distinction and difference of Phrase used by the Holy Ghost, speaking of this mysterie in the Scriptures. Upon the other part, there concurred unto this agreement, an eternal personal consent and compliance upon Christ's part, unto all these eternal acts of the will of God; for Christ God, equal with the Father, does not begin to con-

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sent and agree unto any thing in time; nor can the eternal Son of God will any thing in time, which he did not will and consent unto from eternity. But Christ was present with the Father, and did from eternity consent and agree to these eternal acts.

1. To the designation of himself to be the person that should satisfy the Justice of God, he heartily acquiesced and offered himself; he said, *Lo, I come to do thy will*, Heb. 10. 5, 7. *He poured out his Soul unto death*, Isa. 53. 12.
2. He consented unto the putting himself in that low capacity that the working of this work required, *Heb. 2. 7, Thou madest him a little lower than the Angels*; to leave the throne of glory, and come down to his footstool, there to be in disgrace; the Lord of the Law, to be made under the Law, Gal. 4. 4. the holy one that knew no sin, to be made in the likeness of sinful flesh, Rom. 8. 3. Phil. 2. 6, 7, 8, *Who being in the form of God, thought it not robbery to be equal with God. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Cross.*
3. He consented and agreed unto the eternal act of his calling to this work; no sooner was it his Father's will that he should travel in the business, but it was his also. He was as a ready Servant, whose ear was bored in token of his love and willingness to serve his Master, when he might have been free, *Psal. 40. 6, Mine ears hast thou opened or bored. Isa. 50. 5, 6, The Lord hath opened mine ears, and I was not rebellious, neither turned away back.*
4. He consented to the taking on these offices and trusts; that the work of our Redemption required; there was no force nor constraint upon, no necessity of nature that he should step in betwixt the disagreeing parties, that he should step into the fire that we had kindled, that he should make himself a Sacrifice for our sins; that he should receive a dispensatory Kingdom; but frankly and freely he consented to do all these things, *Joh. 10. 18, No man taketh my life from me; but I lay it down of my self.* Joh. 17. 2, *As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.* Prov. 8. 23, *I was set up from everlasting, from the beginning, or ever the earth was.*
5. He consented unto his mission, his Father's sending of him, and was well content to go that errand; yea, so hearty was his consent, that he took delight in it, *Psal. 40. 8, I delight to do thy will, O my God; yea, thy Law is within my heart.* Joh. 4. 34, *Jesus saith.*

said unto them, my meat is to do the will of him that sent me, and so finish his work. And to all these things he gives a personal consent from eternity, and with so much delight, that he solaced himself, and took pleasure in the future accomplishment of these eternal acts of the will of God concerning the Sons of men, *Prov. 8. 23, 30, 31, I was set up from everlasting, from the beginning, or ever the earth was. Then I was by him as one brought up with him, and I was daily his delight, rejoicing always before him: Rejoicing in the habitable part of his earth, and my delights were with the Sons of men.* This is the nature of this eternal transaction, which will appear also more clearly afterward from the tenor of this Covenant, with the reciprocal engagements of the parties.

2. Concerning the distinction and order of these eternal acts of the will of God, and for preventing gross and unbecoming thoughts of them; I give these cautions. 1. All the acts of God's will, his decrees, and eternal transaction with Christ, are in regard of God, one most simple and pure act of his will; but in regard of our conceptions of them, who cannot take up many particular acts together in one; they are distinguished and expressed so in the word, that we may take them up distinctly: The Lord in his way of expressing these great mysteries of the counsel of his will, accommodating himself to our way of conceiving things: we are therefore accordingly to take heed how we conceive of the distinction of acts in the eternal counsel of God's will. 2. When we speak of the order of these eternal acts, we mean only the order of *Nature*, and which of these acts are to be conceived by us antecedent to the rest in that respect; for there is no order of *time*, no priority nor posteriority of that kind among the decrees of God, and acts of his will, which are all eternal.

3. We are to conceive of this order (which only agreeth to the decrees of God) according to these rules:

1. According to the futurity of things; that is, these decrees and eternal acts of the will of God about things *ad extra* without, which do suppose the futurity of things about which these decrees are past; these decrees (I say) do necessarily suppose some other acts of the will of God antecedent to these in order of nature; whence the things supposed in that decree, had their futurity; for 'tis to me above question, that things which

which did not exist from eternity, had their futurition no where, but from the decrees of God's will, which made them future things before they existed; neither is it possible that God could foresee any thing as future, before his decree, and some act of his will gave it futurition; whatsoever the device of *Scientia media*, tell us to the contrary. And according to this rule, we say, the decree of God's entering in Covenant with man, whether by Law or Grace, does suppose some antecedent act of the will of God (in order of nature) concerning the Creation of man, some decree whence man had a futurition, and existed in the presence of God as a future thing.

2. We may conceive of the order of the decrees of God, according as he orders things in execution, by that rule so much made use of by the Learned Dr. Twiss, *Quod primum est in intentione posterius est in executione & contra*: that which is first in the intention of God, is last in the execution; and that which is last in the intent, is first in the execution. Understand this rule, as that Author doth, without subordination of the co-ordinate means whereby God intended to make himself glorious in the way of mercy and justice; and according to this rule, we say that God first decreed the glorifying of his mercy and justice upon all mankind, before he decreed any thing concerning his creation, or his fall: for the creation and fall of man, were first in execution, before justice and mercy was glorified in him.

3. Another rule (which also is a qualification of the former) is, that these eternal acts of the will of God which *respicimus finem*, relate to the end, are in this kind of order before; these acts of his will which *respicimus media* relate unto the means which lead unto these ends, *Et illud quod habet rationem finis est primum, quod vero habet rationem medii est posterius*; And that which hath the place of the end, is the first; and that which hath the place of the mean, is last in order among the eternal acts of God's will. And this rule holds not only with respect to the supremum and chief end; to wit, God's glorifying of himself in the way of manifesting his mercy and justice, which is first in order among the eternal acts of the will of God relating to man; and all the other acts of his will, concerning the creation, fall, sending of Christ, &c. (which are co ordinate

means in respect of this supream end, to which they are subordinate): These, I say, are posterior in this kind of order, among the decrees of God, and eternal acts of his will; but this rule holds also in respect of that subordination that may be conceived among these acts of the will of God, about the creation and fall of man, and the sending of Christ (which are co-ordinate means in respect of the supream end before-mentioned); yet because one of these may have the place of an end, with respect to another of these same co-ordinate means, which may be also a means for carrying on some next immediate end, as well as the supream ultimate end; as the Salvation of the elect is a mean subservient to the great end of glorifying Grace, and yet may be, and is also, an end of God's sending Christ; so that the sending of Christ, is both a mean subordinate to the glory of Grace, and the Salvation of God's elect people. Now, I say, which way soever we look upon the acts of God's will about the glorifying of his justice and mercy on Mankind, we are still to conceive of the eternal acts of his will, that respect the ends which he has proposed to himself, both supream and subordinate, as first in order; and these acts of his will that relate to the means, as last: for God first purposed the end, then the means that lead to it.

By this time it may appear that there is no great cause to contend for the order and distinction of these eternal acts of the will of God, that concurred to the making up this eternal transaction betwixt *Jehovah* and the Mediator, since they are all co-ordinate acts of the counsel of his will, and means for the carrying on the glory of his mercy and justice in saving man. This much is manifest, 1. That the Covenant of Redemption made with Christ, doth suppose other eternal acts of the will of God, about the saving of man in the way of satisfaction to justice, &c. whereof I have spoken before, *Chap. 2.* 2. That the designation, calling, and eternal mission of the Son of God to do this work, must in order be before the person designed and called, gave his actual consent, and closed the bargain from eternity. And if any will contend about the order of these eternal acts before-mentioned, I do not see why we may not fitly conceive of them in this order, *designing, calling, setting, investing, sending* of Christ; these were the eternal acts of the will of God, which were entertained by the Son of God with consent and delectation.

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The Properties of the Covenant of Redemption, are; *See Mr. Rutherford's Treat. of the Covenant. p. 2. c. 12.*
 Freedom, Graciousness, Eternity, Equality, Order, and Stability.

1. The Covenant that was transacted betwixt *Jeſouah* and Christ, was a most free Covenant: it was an act of meer liberty and ſoueraign freedom. There was eminent freedom upon both ſides, in both the parties Covenanting. 1. Upon the Father's ſide, (abſtracting from his own decrees and purpoſes), it was free to *Jeſouah* to have followed a ſtrict Law-courſe according to the rigour of the Covenant of works; or to follow a Goſpel-way of mitigation and condeſcenſion as pleaſed him; it was free to him to ſend, or not to ſend a Saviour to ſuffer for man; to take a ſatiſfaction by a Surety, or only in the Soul that ſinned, as pleaſed him. 2. Upon Christ's part, it was as free to him to be a ſuffering Redeemer and Surety, or not, as pleaſed him; to undertake the work of our Redemption, or not to undertake it; to humble himſelf unto this ſervice, or not; to go this errand, or not, as pleaſed him. Hence 'tis obſerved, that it was otherwiſe with the ſecond *Adam*, than with the firſt; for it was not free to *Adam* to withdraw from, or to deny ſubjection to the firſt Covenant; neither could he withdraw himſelf from the Law of Nature, nor ſlight the promiſe thereof, without the violation of that Law: but the Son of God was free, and tryed by no Law antecedent to his own conſent.

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This Property of the Covenant of Redemption, is eſtabliſhed and confirmed, 1. From theſe Scriptures which attribute this tranſaction to the free pleaſure and ſoueraign freedom of both parties, the Father and Christ; therefore the Scripture ſpeaking of God's eternal tranſactions with Christ about our Redemption, doth ſo frequently call them, deeds and acts of will, and of the Father's pleaſure; and that the whole proceeding was according to his good pleaſure; and ſite pleaſure of his will; Eph. 1. 8. 9. And Col. 1. 12. *It pleaſed the Father, that in him ſhould all fulneſſ dwell.* 2 Tim. 1. 9; according to his purpoſe and grace, &c. And upon the other part; Chriſt's condeſcenſions in this matter, are attributed to his meer will and liberty, Phil. 2. 6, 7, 8. *Who being in the form of God, having the very ſame divine eſſence which the father hath, thought it not robbery to be equal with God; counted it no uſurpation to carry himſelf as God equal with the Father; made himſelf of no reputation;* &c. I. 1. 1. *Light and darkneſs both freely*

freely, and of his own accord, *he humbled himself*; not using nor manifesting the glory that was competent to him, *and took upon him the form of a servant*; he took upon him a real service in the assumption of the humane nature, for the ends he assumed it, *and was made in the likeness of men*; and in this service he did behave himself, as other men, and suitably to that employment, and not as equal with God; which was his natural condition; and while he was in that habit and condition, he *obeyed unto the death of the Cross*. All this he acted with eminent freedom in time; and consented to with like freedom from eternity, where he freely took upon him whatsoever he acted within time.

2. If it was free with God, whether he would give to man a Being, and whether he would conclude this in the counsel of his Will from eternity, or not, as pleased him; sure it was also free to God whether he would send a Saviour to him when he should be lost, or not, as pleased him: Now 'tis manifest that it was free with God, whether he would so much as give to man a being; for he was under no necessity to create the World, or Men, or Angels, all which are for his pleasure; and therefore are whatsoever they are, by his pleasure; *Rev. 4. 11, Thou hast created all things, and for thy pleasure they are and were created.*

3. If it was free to God from eternity, whether he would choose objects in Mankind, to magnifie his Grace and Mercy upon, when he had purposed to create Angels and men; or whether he would let them all perish, and not take any of their natures upon him; then the Covenant of Suretyship hath this property of freedom; but it is manifest that it was free with God from eternity, whether he would recover any of the race of fallen man, or not, as pleased him; since he was no more tied to Men than to Angels, to whom he sent no Saviour when they fell, nor hath designed any of the fallen Angels unto Redemption, *2 Pet. 2. 4, For if God spared not the Angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto the day of Judgment.* *Heb. 2. 16, For verily he took not on him the nature of Angels; but he took upon him the seed of Abraham.* It remains therefore, that the Covenant of Redemption is an act of sovereignty and freedom upon God's part who designed a Redeemer, and upon Christ's part who consented unto the designation.

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4. This Property of the Covenant of Redemption is further confirmed, by the negation and removal of all things contrary to sovereign freedom. 1. There was nothing from himself (abstracting from his own decrees, and love-designs) that could trench upon the freedom of this eternal act of his will; for there was no necessity of nature upon *Yehovah*, nor upon the Son of God, that did determine God to enter in this Covenant (as is already cleared). 2. There was nothing from without that could trench upon the freedom of this eternal act; as nothing could necessarily determine, so neither compel nor constrain God to lay such a service upon his own Son Christ, nor him to undertake it; For 1. This transaction having been from eternity, it was a concluded bargain before the creatures had a being, *Prov. 8. 23, I was set up from everlasting, from the beginning, or ever the earth was.* 2. Put case they had then had a being; what could the being of Men and Angels, and all the works of his hands have trenched upon the sovereign freedom of their Makers will and actings? *for who hath resisted his will?—hath not the potter power over the clay?* *Rom. 9. 19, 21.* 3. The Father and the Son were not only free from all natural necessity and outward compulsion; but also from all hire, allurement or motive from any thing without their own will; there was nothing in man, no not foreseen, that could allure or move; far less hire the Father to give Christ, to engage him in this work, nor Christ to engage his name in our bond; since he well foresaw what it would cost him; It's true he values his seed as a satisfying return of his travel, *Isa. 53. 11, He shall see of the travel of his soul, and shall be satisfied;* but beside that, there is no proportion betwixt his work, and this poor wages: was man a price for the Lord of glory to work for? or was he a reward for him to wrestle for? could he be hired for so low a wager, if the sovereign freedom of his own will had not acted him? Consider, I say, who gave this price to the Lord: did man give himself to the Lord, or did the Lord give his elect people to Christ from eternity, and afterward he is the first giver also? Now there can be no hire given by man to the Lord, unless he were the first giver, *Rom. 11. 35, For who hath first given to him, and it shall be recompensed to him again?* *1 Chr. 29. 14, Of thine own house we give thee.* *Jer. 30. 21, And I will cause him to draw near, and he shall approach unto me; for who is he*

he that engaged his heart to approach unto me, saith the Lord?

2. Another Property of this Covenant is *Graciousness*; it is not only the Covenant transacted with us, the Gospel-Covenant, that is, pure Grace; but this also that was transacted betwixt Jehovah and Christ, even while it was yet in his purpose, and as it was the eternal act of his will, is frequently called *חסדו & חפצו*; Grace and his good pleasure; or *gracious pleasure*, Eph. 1: 3, 6, 9. 2 Tim. 1: 9, *his purpose and grace*. Now Graciousness is attributed to the Covenant of Redemption, in a far other sense than 'tis attributed to the Covenant of reconciliation: For, 1. Graciousness is attributed to the Covenant of Redemption, in regard of both Parties transacting; it was pure Grace that determined both the Parties, and engaged them both; the Father to send, and the Son to come; and this Grace was equally in both the Parties, and did shine equally and by way of efficiency in them both, *Zech. 6: 13*; *The counsel of peace was between them both*. But graciousness is attributed to the Covenant of reconciliation; because of the shining glory and activity of the Grace of God through Jesus Christ, that is therein manifested; which Grace is in us subjectively; and though the acts thereof be ours in a vital formal manner; yet it is from God by way of efficiency, and it is his Grace, not ours, from which the Covenant hath its name of Grace, *Tit. 2: 11*. 1 Tim. 1: 14. Eph. 1: 6, 7. And 2: 5, 7, 8. 1 Cor. 15: 10. 2. Graciousness is attributed to the Covenant of Reconciliation; not only in regard of God's making such a Covenant with us; but also in regard of the tenor of that Covenant, and whole dispensation; the promises, conditions and reward therein is all pure Grace; as the same is opposed unto, and contra-distinguished from works, which signify nothing in that Covenant, as it is a Court of Righteousness and Life, Eph. 2: 8, 9, *For by grace are ye saved through faith, and that not of your selves, it is the gift of God. Not of works, lest any man should boast*. But of this Covenant of Redemption, Graciousness is a property thereof; mainly, because of the reasons following; but not because the whole tenor thereof, as well the conditions as promises were pure Grace considered as such, and contra-distinguished from works: For though pure Grace made this Covenant of Redemption; yet the condition thereof upon both sides were works.

1. Christ

1. Christ is a doer and fulfiller of the Covenant of works most exactly in all points; both the command, and the curse and penalty of the Covenant, is satisfied by him; this is works, and this was the condition required upon his part, *Heb. 10. 7, Then said I, lo I come, in the volume of the book it is written of me, to do thy will, O God. Gal. 3. 13, Christ hath redeemed us from the curse of the Law, being made a curse for us.*

2. Christ is a doer and obedient fulfiller of the Law, hath a reward in Justice by the promise of this Covenant: For (I humbly conceive) he had his reward of debt, and merit, having payed a condign price to the Justice of God; therefore his reward is due to him, by commutative Justice, *Phil. 2. 7, 8, But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man; And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Cross; wherefore God also hath highly exalted him, and is craved by him, Joh. 17. 4, 5, I have glorified thee on earth, I have finished the work which thou gavest me to do. And now, O Father, glorifie thou me with thine own self.*

But Graciousness is attributed to the Covenant of Redemption. 1. Efficiently, or in regard of the efficient cause thereof; the spring whence it came was Grace, pure Grace, and nothing else made it and gave it a being; it was not only an act of will, pleasure, freedom and sovereignty; but an act of gracious will, and the good pleasure of his will, that made it, *Eph. 1. 5. Col. 1. 19.*

2. Graciousness is attributed to this Covenant ultimately, in regard that the ultimate end and scope thereof is the manifesting the glory of the richness and freeness of Grace; tis a design of Grace that is driven and carried on in the Covenant of Redemption, *Eph. 1. 6, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. 2 Tim. 1. 9, Who hath saved us, and called us with an holy calling; not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began.*

3. Graciousness is attributed to the Covenant of Redemption, because Grace was in it fundamentally; the whole contrivance and dispensation of Grace is bottomed upon this eternal tran-

transaction, and turns upon the hinge of this Compact betwixt Jehovah and Christ; therefore all the mercies and faithfulness of the Lord that we are made to sing of within time, are laid upon this foundation, *Psal. 89. 1, 2, 3, I will sing of the mercies of the Lord for ever, with my mouth will I make known thy faithfulness to all generations. For I have said, mercy shall be built up for ever, thy faithfulness shalt thou establish in the very heavens. I have made a Covenant with my chosen.*

4. Graciousness may be attributed to the Covenant of Redemption, because Grace was here *originally*; for here the first draughts of pure, sovereign, free Grace, and the unfathomable riches thereof, were drawn and portrayed; here is fountain-Grace, and from thence came the streams; here were the beginnings of that noble design of Grace laid, and from hence did they come forth, *Col. 1. 26, 27, Even the mystery which had been hid from ages and from generations; but now is made manifest to his Saints. To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory.*

5. Graciousness is attributed to the Covenant of Redemption, because Grace is here *comprehensively*; even all that God hath been driving and acting upon the spirits of his people, by the Gospel-covenant and Ordinances thereof, and the work of his Spirit since the beginning of the world; and all that he shall do, until the day that the ransomed and redeemed company be perfected; even the whole plot of Grace, is all comprised in this eternal transaction with Christ, and to it are we led as the comprehension of all Covenant-grace and mercy, *Isa. 55. 3, Incline your ear and come unto me, hear, and your soul shall live; and I will make with you an everlasting Covenant, even the sure mercies of David.*

6. Graciousness is attributed to this Covenant, because Grace is here *eminently*; and indeed if the comparison might be truly made, pure Gospel free Grace is more in the Covenant of Redemption, than in the Covenant of Reconciliation; for 'tis in the Covenant of Redemption principally, as water is in the fountain; and in the Covenant of Reconciliation by participation, and consequentially; because *God was in Christ, reconciling the world to himself by that Covenant*; therefore he is now

in Christ reconciling the world to himself by this Covenant of reconciliation, 1 Cor. 5. 19, 20, 21, *God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christs stead, be ye reconciled unto God; for he hath made him to be sin for us, who knew no sin; that we might be the righteousness of God in him.*

7. Graciousness is attributed to the Covenant of Redemption, because Grace was therein *exemplarily*; for hereby God did act Grace in Christ, and made him a Samplar, and the first copy of free Grace to all his brethren, seed and heirs, that they might share with him, upon whom the first acts of eternal Covenant-love, and Grace fell, and that God might shew forth in him a pattern of Covenant-dealings, and our letting of Covenant-favour and promises, Psal. 89. 26, *He shall cry unto me, thou art my father, my God, and the rock of my salvation. With Heb. 1. 5, For unto which of the Angels said he at any time, thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son. Gal. 4. 6, And because ye are Sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba, father. Col. 1. 18, And he is the head of the body, the Church, who is the beginning, the first-born from the dead, that in all things he might have the preeminence, Rom. 8. 17, And if children, then heirs, heirs of God, and joint-heirs with Christ, if so be that we suffer with him, that we may be also glorified together.*

3. Another Property of the Covenant of Redemption, is *Eternity*: For, 1. Both the Parties are eternal, *the eternal God who is from everlasting to everlasting, Deut. 33. 27, and the eternal Son of God, whose eternal power and Godhead, Rom. 1. 20, is equal with God his Father. Phil. 2. 6; And who shall declare his generation? Isa. 53. 8. Joh. 1. 1, 2, In the beginning the word was, and the word was with God, and the word was God, the same was in the beginning with God. Rev. 1. 8, I am Alpha and Omega, the beginning and the end, saith the Lord; which is, which was, and which is to come.*

2. The union of the two natures in the Person of the Redeemer, which was transfused in this Covenant, is an eternal union; I mean, the humane nature, which was from eternity designed

designed unto a substantial union with God; being once assumed, stands in that substantial union for ever; so that it is impossible that the personal union which was transacted in the Covenant of Redemption, can be dissolved unto all eternity: for 'tis unquestionable that Christ shall stand glorified in our nature in heaven for ever; for even there is a throne for the man Christ, for the Lamb slain, for ever, *Rev. 22. 3.* But the throne of God, and of the Lamb, shall be in it, *Act. 17. 31.*

3. The New Covenant-relations which were established betwixt Jehovah and Christ, by this Covenant of Redemption, are eternal relations, which shall never cease, *Heb. 1. 5.* For unto which of the Angels said he at any time, *Thou art my Son, this day have I begotten thee?* And again, *I will be to him a Father, and he shall be to me a Son.* This Covenant-relation (I say) whereby God is the God and Father of our Lord Jesus Christ, and whereby he hath a new Sonship, *1 Pet. 1. 3.* Blessed be the God and Father of our Lord Jesus Christ: Even this, shall stand eternally; therefore Christ speaking of the promised glorious state of his people in heaven, doth four times own that Covenant-relation to his Father, even with respect to his and their being together in his Kingdom, *Rev. 3. 12.* Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my own name. And if our Covenant-relation to God which did spring out of his, shall stand, and not cease in our glorified state in heaven, much more his, *Rev. 5. 10.* And hast made us unto our God Kings and Priests, and we shall reign on the earth. There the redeemed Musicians, that have the new Song in their mouths, own their Covenant-relation to God, and the Covenant-compellation, *our God*, is a note in their new Song.

4. The offices which Christ did take on by this Covenant, are eternal offices, such as shall never cease, and whereof he shall never be divested; that his Mediatory-office, his Kingdom and Priesthood, are partakers of the eternity of this Covenant, is plain Scripture, *Luk. 1. 33.* And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end. *Heb. 1. 8.* But unto the Son, he saith, thy throne, O God, is for ever and ever, a scepter of righteousness is the scepter of thy kingdom.

dam. And 5. 6, *Thou art a priest for ever, after the order of Aſelehiſtaec.* And 7. 25, *Wherefore he is able alſo to ſave them to the uttermoſt that come unto God by him, ſeeing he ever liveth to make interceſſion for them.* The only queſtion is, whether or not this Covenant ſhall then ceaſe, and Chriſt's Mediatory-office ſhall then ceaſe, when Chriſt ſhall render up the Kingdom to the Father? 1 Cor. 15. 24, to 29.

Concerning the full answer whereof, I refer the Reader to *Rutherf. Thraſt.* what is written by Mr. *Rutherford* upon that queſtion: For my part it ſatisfies me, that I ſee veſtiges in the Scripture. 1. That after the laſt Judgment, there ſhall be no uſe of ſuch exerciſe and acts of Chriſt's Mediatory offices, as King, Priest, and Prophet to his Church as we are now under in this laſt Economy and diſpenſation of the Covenant of Grace; becauſe there ſhall be no ſin then, nor any enemy unſubdued; Chriſt having perfected his people, and preſented them without ſpot to God; *Eph. 5. 27.* and having ſubdued all his foes, and broken all oppoſition to his Kingdom, and the elect people being brought out of danger, ſo as they need no Temple or Ordinances, *Rev. 21. 4. 22.* 1 Cor. 15. 25. 2. That Chriſt Mediator ſhall unqueſtionably ceaſe from, and leave off ſuch acts and exerciſe of his Mediatory-office, as his body the Church hath no need of; he ſhall be no Mediator of Reconciliation then, becauſe there ſhall be no ſin then; no Mediator to apply his death, or to interceed for ſinners, for there ſhall be no ſinners; he ſhall be no Mediator King then to beat down his foes and oppoſers of his offices; for there ſhall be none, *when he ſhall have put down all rids, and all authority and power;* 1 Cor. 15. 24. that is, all Magiſtracy and Government; that now is, either in Church or State. 3. It is manifeſt that after the laſt Judgment, there ſhall be a change of the Oeconomick government, and that Chriſt ſhall render the kingdom Oeconomick or diſpenſatory; to his father: but after what manner this change of government ſhall be, I do not ſo clearly underſtand: whether it ſhall be only by Chriſt's rendering an account to his Father of his deputed and delegated charge, having now ſaved all the elect, and ſubdued all the rebels; or if it ſhall be by laying down his Commiſſion, no more to ſit in the former way of government; or whether the government ſhall be ſo changed, as the Father, Son, and Spirit, ſhall immediately govern the glorious Church, which
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ferms to be intimated, *Rev. 21. 22, 23. And I saw no temple therein; for the Lord God almighty and the Lamb are the temple of it. And the City had no need of the Sun, neither of the Moon to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof.* 1 Cor. 15. 28, that God may be all in all. 4. That Christ shall not then leave off to reign as Mediator, even when the fore-mentioned change is made; yet he remains the substantial glorified head of his mystical glorified body for ever, who shall appear eternally for us, as a pledg of the satisfaction once given, whose presence is a speaking token of the standing Confederacy and Peace betwixt God and us, in whose righteousness we stand clothed before God; in whose transactions and acting in the work of Redemption; God is eternally well-pleased, and by whose Covenant we stand and reign with him eternally and indefectibly in a confirmed glorified state: else,

1. To what end shall Christ stand glorified in our nature in heaven for ever? 2. Why is the Lamb's throne in heaven eternal? *Rev. 22. 3.* 3. Else what means the Lamb's servants in heaven for ever? *Rev. 21. 3.* and the new Song that is to the Lamb in heaven for ever, *Rev. 5. 12.* and 7. 10. 4. Else what meaneth the Lamb's being in the midst of the glorified company, his leading them, being a temple, and a light unto them? *Rev. 7. 17.* and 21. 22, 23. Sure the Lord Mediator is a glorified head of his glorious body in heaven, acteth as Mediator, though not as he acteth now; and though we cannot well determine what sort of leading, and what dispensation of infinites from him are there (and no wonder if his union with us and headship over us even here, be a mystrie, the knowledge whereof is reserved to his coming again, *Joh. 14. 20. At that day ye shall know that I am in my Father, and you in me, and I in you*): yet the Lamb's throne there, and his leading the redeemed, and being a light and temple to them, proves his peculiar headship to them.

5. The blessings proffered by this Covenant of Suretyship, are parts of an eternity; they are eternal blessings: the Redemption obtained by the Mediator, is *eternal Redemption*; *Heb. 9. 12.* and *eternal Redemption*; *Heb. 9. 12.* and *eternal life*; *Tit. 1. 2.* *eternal Salvation*; *Heb. 9. 12.* *eternal Glory*; *1 Pet. 5. 20.* You see then, that eternity is a property of the Covenant of Redemption, and that many things belonging thereto are parts of an eternity: in Duesbury is a Covenant which was translated from

from eternity, before the foundation of the world was laid; it is as old as the Ancient of days; so that we cannot reckon the beginning thereof, *Prov. 8. 23. I was set up from everlasting, from the beginning, or ever the earth was*; and which shall endure throughout eternity; for the righteousness of this Covenant, even the Surety-righteousness of Christ the Redeemer, shall be worn in glory for evermore, by all the redeemed people; and through the force and virtue of the blood thereof, shall the glorious Church stand and reign for ever, *Rev. 19. 8. And to her was granted that she should be arrayed in fine linnen, clean and white*; for the fine linnen is the righteousness of Saints. And 5. 9, *And they sang a new song, saying, thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.*

4. Another Property of the Covenant of Redemption, is equality: They who distinguish Covenants into equal and unequal Covenants; by equal Covenants they understand such wherein there is equality in the parties or conditions; when the parties stand in equal terms, and do agree upon equal or like conditions.

No Covenant betwixt God and meer Man, can properly and strictly be called an equal Covenant; neither the Covenant of works made with man in his integrity; nor the Covenant of Grace made with fallen man; for beside the infinite distance and inequality of the parties, there is no proportion betwixt the terms and conditions given and required in these Covenants: And upon strict examination, there are but few equal Covenants betwixt man and man; for it is rare to find the condition and affairs of Parties entering in Covenant in such an equal poise, as that the inequality of their condition, and the moment and exigent of their affairs, does not influence the terms and conditions of their Covenants, so as to render them unequal.

But sure the Covenant betwixt *Yehovah* and Christ, is an equal Covenant. 1. This Covenant was betwixt parties equal; I do not say that the Man Christ, or Christ Mediator was equal with God; for in this respect there was an inferiority and subordination unto which Christ *humbled himself*; by giving his actual consent in this Covenant unto the designation of him to be the

Person that should do the work of our Redemption; but considering Christ as the eternal Son of God, and antecedently to his actual consent to humble himself; yea, and after that consent too, considering Christ the second Person as the natural Son of God, the parties transacting this Covenant (though not *quatenus*, as they were considered in this Covenant-transaction) were equal in Power, Greatness, Wisdom, Honour, &c. as hath been before shewed from Phil. 2. 6, *Who being in the form of God, thought it not robbery to be equal with God.* Joh. 10. 29, 30, *My Father which gave them me, is greater than all.*—*I and my Father are one.*

2. This Covenant was betwixt equal parties, when they stood in equal terms, and were at a perfect freedom to chuse or refuse, to give consent to this Covenant or refuse it, as pleased either party; these may be sometimes equality betwixt parties covenanting; yet the inequality of the condition and freedom at the time of transacting, may render the Covenant betwixt them unequal; as when the one party is not at freedom, is concluded by some pressure or necessity that is not upon the other party; hence often the terms are unequal: but in the Covenant of Suretyship (whatsoever inequality and subordination was subsequent, by the tenor of this Covenant) at the time when it was transacted from eternity, the parties stood both on equal terms, and were at perfect freedom to transact or not, as pleased either (as I have already proved); there was nothing in the condition of either party (abstracting from the purpose of the parties own will, and the design that acted them, which was common to both) that could conclude either party to enter into such a Covenant (If I may call a transaction that had no beginning, by the name of entering a Covenant in regard of our manner of conceiving thereof); for this Covenant was not only consented to by Christ, a person equal with God; but by him *being in the form of God*, Phil. 2. 6, 7, that is, while he stood in equal terms with God, and was under no necessity to be found in the form of a servant, till he humbled himself, and made himself of no reputation, &c.

3. The design that acted both parties in this transaction, was equal; for it was one and the same, a design of love acted both the Father and the Son; the carrying on a purpose of Grace and design of love which God had laid upon his elect people, acted

Jehovah

Yehovah in sending Christ to do this work of Redemption, and in making him Surety for his people; and the same design also acted Christ in his consenting to take our Law-place, and in his coming accordingly to act our part, *Job. 3. 16, For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.* With *Gal. 2. 20,---I live by the faith of the Son of God, who loved me, and gave himself for me.* Even this Love-design which took up the delight and the thoughts of both the parties equally, and wherewith both parties were solacing themselves in the works without themselves; when as yet there was no world, nor Inhabitants thereof created, *Prov. 8. 31, Rejoycing in the habitable part of his earth, and my delights were with the sons of men.*

4. This Covenant of Suretiship was made upon equal or like conditions and terms; there was an equality betwixt the stipulation and restipulation; the conditions promised to Christ, and these required from him by this Covenant; not that worthless man was a wager for God to work for; for he was far below the price that love put upon him. But understand it thus, 1. There was an equality of *Justice* betwixt the conditions on the one part and the other; *punitive Justice* could exact no more of man, by the curse of the broken Covenant, than that which Christ suffered as his Surety, *Gal. 3. 13, Christ hath redeemed us from the curse of the Law, being made a curse for us;* and *remunerative Justice* could give no less to his perfect obedience unto the Law of works, than the righteousness and life which he purchased, *Rom. 8. 4, That the righteousness of the Law might be fulfilled in us.* 2. There was an equality of *proportion or merit* betwixt the conditions required from, and performed by Christ, by vertue of this Covenant, and the conditions promised and performed unto Christ by this Covenant. Not a merit and satisfaction upon Christ's part *de congruo* (as the Schoolmen speak) whereby the friendship and love of the party injured doth accept of that which is not equivalent to the offence, which *Vorsium* calleth God's Divine *acceptilation* (which properly had no place here, though the friendship and love betwixt God and Christ, be such as renders any thing done by him, acceptable); but a merit and satisfaction *de condigno*, there being a just and equal proportion betwixt the fault committed,

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the satisfaction given, and betwixt the reward promised and given to Christ, and the obedience required from and performed by him, *Job. 17. 4, 5, I have glorified thee on the earth, I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self.* Phil. 2. 7, 8, *But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man. And being found in fashion as a man, he humbled himself.—Wherefore God hath highly exalted him;* &c.

5. The advantage redounding to both parties by this Covenant is equal; I mean, the glory and honour of this transaction; for no other profit and goodness can redound unto the all-sufficient good, *Job 35. 7, If thou be righteous, what givest thou him? or what receiveth he of thine hand?* Psal. 16. 2, 3, *My goodness extendeth not unto thee. But to the Saints that are in the earth; and to the excellent; in whom is all my delight.* I say of the Covenant of Suretyship, that though the profit is ours, and extendeth only to the redeemed people; yet the advantage of honour and glory, doth equally reach both the parties transacting in their own order; for thereby there is a peculiar honour of our Redemption and Salvation to God, the Author thereof, who gave Christ, and sent him to work this Redemption; and a peculiar honour to Christ Mediator, to the Lamb the grand Instrument that wrought it, and whose soul travelled in it. So that the honour accruing hereby is not peculiar to any one of the parties, but parted betwixt them, *Job. 5. 23, That all men should honour the Son, even as they honour the Father.* Rev. 7. 10, *And cried with a loud voice, saying, Salvation unto our God which sitteth upon the throne, and unto the Lamb.*

5. Another Property of the Covenant of Redemption, is order: that which is said of the Covenant of Reconciliation, that it's *ordered in all things*; is eminently true of the Covenant of Redemption: It is a well-ordered Covenant; and how can it be made otherwise, since he that made it is the God of order, *1 Cor. 14. 33. and God only wise, 1 Tim. 1. 17. who knew well how to contrive the comely order which he designed.* The order of this Covenant doth chiefly consist in these two things. 1. In God's beautiful contriving and ordering the methods and ways of our Redemption and Salvation. 2. In his comely ordering and adapting these Methods of Redemption to answer the ends

ends and intents, which were purposed and proposed in this transaction. Under the first of these, I comprehend, 1. His ordering and sending of a Saviour and Redeemer to fallen man. 2. His ordering the things that the Person designed should do and suffer for purchasing this Redemption. 3. His ordering the means whereby the purchased Redemption should be applied to the Redeemed people. 4. His ordering the efficacy of means towards the ends purposed by him, that there might be no misgiving in all the matter. Under the second, I comprehend God's ordering, 1. That the satisfaction of Divine Justice shall be, by a Surety. 2. That the satisfaction of the Surety shall meet with, and fully come up to the demands of the Law and Covenant of works; by his obeying the command, and bearing the curse. 3. That the Sureties satisfaction shall stand for the broken man's; he taking our Law-place upon him, and acting our part. 4. That Justice shall be so satisfied, as mercy be also entreated; that the means and methods of Redemption, may answer the intent of God, to glorifie these two attributes, Justice and Mercy, in Man's Redemption. I do not say that the beautiful order of this Covenant consisted in these things only; but in these, and the like; which will appear further, when we come to speak of the subject-matter of this Covenant, and the things that were therein concluded.

6. Another Property of the Covenant of Redemption, is *stability*; God's Covenant with Christ is an immutable, inviolable transaction; and all the things therein concluded are firm and unalterable, nothing thereof can fail; for, 1. It is transacted in the unchangeable counsel of God's will; where all the decrees and conclusions are unalterable, *Heb. 6. 17. Wherein God willing more abundantly to shew unto the heirs of promise, the immutability of his counsel, confirmed it by an oath.* *Heb. 12. 22. For the Lord hath purposed, and will fulfil, that he will say, I will be a Father to the fatherless, and a Father to the widow.* 2. It is transacted between two parties who have all imaginable Properties that can ensure their dealings and transactions, and render them firm: For ever, in *Behold God unchangeable, without shadow of variability, nor shadow of turning, Jam. 1. 17. Everlasting Love, & kindness he, Mids. 9. 9. And Jesus Christ, the same yesterday, and today, and for ever, Heb. 13. 8. It is because God has* strength

strength of Israel, who is not as the son of man; that he should repent, 1 Sam. 15. 29. who hath sworn to Christ, and will not repent, Heb. 7. 21. and Christ Jesus, in whom all the promises of God are yea, and amen, 2 Cor. 1. 20. 3. It is betwixt the true God, Jer. 10. 10. the God of truth, Deut. 32. 4. and Jesus Christ, who is the truth it self, Joh. 14. 6. 4. It is betwixt the faithful God which keepeth Covenant, Deut. 7. 9. who abideth faithful, and cannot deny himself, 2 Tim. 2. 13. and Jesus Christ the faithful witness, Rev. 1. 6.

3. This must be a sure and inviolable Covenant, being a sworn confirmed Covenant; for God hath not only sworn and confirmed his Covenant with us, but he hath also confirmed this Covenant with an oath, and sworn to Christ, Psal. 89. 35, *Once have I sworn by my holiness, that I will not lye unto David.* Heb. 7. 21, *For these Priests were made without an oath, but this with an oath, by him that said unto him, The Lord sware, and will not repent; thou art a Priest for ever, after the order of Melchisedec.* Now the Argument used by the Apostle, from the confirmation of a Covenant, to the stability thereof, holds good and firm of this Covenant also (though it be not the thing principally intended there), Gal. 3. 15, *Though it be but a man's Covenant, yet if it be confirmed, no man disannulleth or addeth thereunto.*

4. Stability and Inviolableness most eminently agree to that Covenant; for which, and because of which the Covenant of Reconciliation made with us is firm, sure, and inviolable. Now 'tis manifest, that the stability of that Covenant springs out of this; and the inviolableness of the one, is given by the Holy Ghost, for the ground and cause of the stability of the other; See Psal. 89. 33, 34, 35, 36, *Nevertheless, my loving-kindness will I not utterly take from him; nor suffer my faithfulness to fail. My Covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness, that I will not lye unto David. His seed shall endure for ever, and his throne as the Sun before me. Isa. 55. 3, 4, I will make an everlasting Covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader and commander to the people.*

5. This Covenant is above the possible reach of all causes or occasions whatsoever, that render Covenants unstable and uncertain;

certain; for here. 1. There can be no place in either of the parties for unskillfulness nor rashness, in contriving or entering this eternal Compact; being the deed of parties, whose understanding cannot be searched out, *Isa. 40. 28*, the depths whereof are to be admired, *Rom. 11. 33*, O the depth of the riches both of the wisdom and knowledge of God; whose judgements is wiser than men. 1 *Cor. 1. 25*, who doth all his matters by counsel and eternal deliberation, *Eph. 1. 11*, who worketh all things after the counsel of his will. Nor, 2. Is there place in either of the parties for unrighteousness, *Rom. 3. 5, 6*, Is god unrighteous? God forbid: nor for inconstancy or unfaithfulness (as is already proved) or any other thing that is contrary to Covenant-keeping. 3. Nor is there any weakness or wearying in either of the parties to perform their undertaking, against discouragement and opposition that stands in the way of performing what is mutually engaged; no such thing is incident to *Jehovah*, *Luk. 1. 17*, For with God nothing shall be impossible. *Isa. 40. 28*, The creature of the ends of the earth fainteth not, neither is weary. Nor can Christ Mediator be impeached of such things, *Isa. 42. 4*, He shall not fail nor be discouraged; till he have set judgment on the earth; and the Isles shall wait for his Law. And *61. 1*, who is willing in the greatness of his strength: I shall speak in righteousness, mighty to save.

The Parties in this eternal transaction about the work of Redemption; were *Jehovah* on the one part; and the only Son of God on the other part. That these were the parties, and these only, is generally acknowledged; and it is plain Scripture, *Psal. 89. 3*, I have made a covenant with my chosen. *Heb. 1. 5*, For unto which of the Angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son. And *1. 5, 6*, So also Christ glorified not himself to be made an high priest; but he that said unto him thou art my Son, this day have I begotten thee. As he saith also in another place, thou art a priest for ever, after the order of Melchisedec. And *10. 5, 7*, Wherefore when he cometh into the world; he saith, sacrifice and offering thou wouldst not; but a body hast thou prepared me. Then said he, he, I come (in the volume of the book it is written of me) to do thy will. The only difficulty is in the right understanding how these parties are so so confident: for clearing wherof, I shall lay down four Assertions.

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Assert.

Affert. 1. Although God be on both sides of this Covenant; yet God is not to be the same way considered upon both parts of the Covenant; for upon the one part God is to be considered *essentially*, and it is *opus essentiale*, an act common to all the three Persons of the Godhead. The one party covenanting is *Yehovah*; God is common to all the three: upon the other part the Son of God is to be considered *personally*, an act peculiar to the Son of God; the second Person; else there could be no distinction of parties, no distinction of consents, and consequently no Covenant of Redemption, no compact about that work; and according to this distinction, we are to understand the Scriptures before-mentioned.

Affert. 2. The Covenant of Redemption is transacted with Christ *personal*, not with Christ *mystical*; not with the elect Company, but singly with the *Captain of Salvation*; not with the head and body, the Church; but with the chosen head; unto whom God promised and had appointed a numerous seed, that should become a body to him. It was made with Christ, not as a publick person, representing many; but as an eminent chosen person, chosen out among his brethren, *Psal. 89. 19, I have laid help upon one that is mighty, I have exalted one chosen out of the people.* Heb. 5. 1, *For every high priest taken from among men, is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sin*; for though the mystical body of Christ were to reap the benefit of this transaction; yet they were not parties in the transacting their own Redemption. The Covenant of peace, kindness, reconciliation and life, was indeed made with Christ mystical, head and members; with him as a publick person, representing all his seed and heirs that were chosen in him; but the Covenant of Redemption was not so.

These things confirm this Assertion. 1. The work and business transacted by this Covenant, was peculiar to Christ's person, the satisfying divine Justice, by paying a price; the act of Suretyship, and taking the broken-man's Law-place, &c. Sure this was peculiar to Christ personal. 2. It was he to whom a seed of his own begetting, comprehending all the elect; was promised; to whom a bride and a body; whereof he should be head and husband, with whom this Covenant was transacted. Now this was Christ's personal: for it could not be, that God

promised

promised this seed to the seed; he did not promise a people to themselves; but to Christ their chosen head. 1. By this Covenant, God did promise and give the headship to Christ over that body, and did vest him with powers and authorities suitable; even with all power in Heaven and Earth: Now the headship and these great Authorities, were neither promised nor given to the head and body, to Christ mystical; but to Christ personal. 4. Christ plainly claims the work of this Covenant to himself singly and personally considered, and leaving out all others, even his own body, as having no accession to this that he was singly engaged in, *Heb. 2. 10, For it became him, for whom are all things, and by whom are all things; in bringing many Sons to glory, to make the Captain of their Salvation perfect through suffering. And 5. 9, And being made perfect, he became the Author of eternal Salvation unto all them that obey him. Joh. 17. 4, I have glorified thee on the earth, I have finished the work which thou gavest me to do. Isa. 63. 3, I have trodden the wine press alone, and of the people there was none with me.*

Affert. 3. The Covenant of Redemption which was transacted with Christ personally considered, even with the only Son of God, the second person: was not made with *Christ God*; but with *Christ God-man*; the person transacting with *Jehovah*, was not the Son of God, considered as *God*, as the natural Son of God; but considered as *God-man*, as Mediator; this Covenant was stricken with *Christ to save man, not to save God*. And 1. That it was not made with *Christ God*, or considered as the natural only Son of God, is manifest: For, 1. Christ God could not be under the Law. 2. Nor represent man, and take his Law-place. 3. Nor can Christ God suffer and pay a price of blood. 4. Nor could Christ God receive a Mission and Mandates; he could not be a Messenger, nor be sent, if we speak properly. 5. Nor to Christ God could there be promises made, or any reward given, &c. These, and many such instances may serve for establishing the negative part of this Assertion; to wit, that the Covenant of Redemption was not made with Christ God: beside, that this will receive further confirmation by establishing the affirmative part of the Assertion.

2. The Covenant of Redemption was made with *Christ God.*

God-man: For, 1. In this respect only, Christ could make a party distinct from the other party covenanting; to wit, *Yehovah*; it could not have been a Covenant except there had been two parties agreeing together. Now Christ God, the second person, could not constitute a party covenanting distinct from God considered essentially, as common to all the three, Father, Son and Spirit, *Joh. 10. 30. I and my Father are one*; It was therefore Christ *God-man*, that made the Covenant of Redemption. 2. Christ had a will distinct from *Yehovah's* will, only as he was *God-man*: for as God, his will is one and the same with his Father's will, and undistinguished from it, *Joh. 1. 1. Not of the will of man; but of God*. Now where there is a Covenant between two, there must be two wills, else how can there be any agreement or consent of two; for consent is an act of the will; it follows therefore, that the Covenant was made with Christ *God-man*, since in this respect only, there are two wills meeting, consenting, and agreeing on the same thing. 3. In what respect only Christ had a will capable of bowing, yielding, and obeying, in that respect he is to be considered in the Covenant of Redemption; whereby he voluntarily yielded to do these things, which no natural necessity obliged him to, *Heb. 10. 7. Then said I, lo, I come (in the volume of the book it is written of me) to do thy will, O God*. Now it is evident, that Christ only as he was *God-man*, had a will capable of bowing and yielding, *Mat. 26. 39. Nevertheless, not as I will, but as thou wilt*; for the will of Christ as God was not capable of bowing and yielding; for who hath resisted his will? *Rom. 9. 19. the Covenant therefore was made with Christ God-man*. 4. In what respect Christ was inferior to God, or subordinate to him, and did receive offices, trust, mission, commands, &c. and did obey: In that respect only, was the Covenant of Redemption stricken with him; for by the tenor of that Covenant he did all these things, *Joh. 10. 18. This commandment have I received of my Father*. And *6. 38, 39. For I came down from heaven, not to do mine own will, but the will of him that sent me. And thus is the Father's will that hath sent me*. And it is manifest, that in this respect only, Christ as *God-man* is inferior to God, *Joh. 14. 28. My Father is greater than I*; for Christ God is equal with his Father, *Psal. 2. 6*. It follows therefore necessarily, that the Covenant of Redemption was made with Christ

Christ God-man. 5. In this consideration only as *Christ is God-man*, the conditions and satisfaction performed by him, are performed by one party, and accepted by another; in this respect only there is lending and coming, asking and receiving, commanding and obeying, giving satisfaction and receiving it; for if *Christ* be considered as God, then there could be no performing and accepting of satisfaction; for to the party giving and receiving, lending and going, working and rewarding, being the same, all satisfaction is taken away; for the party the same every way, cannot be the giver and receiver of the satisfaction; to all distinction of parties is taken away; and consequently all Covenant-dealings enervated. 6. The Covenant of Redemption must be with *Christ God-man*; in regard that the satisfaction required upon God's part to be performed by *Christ*, and undertaken by him, was such as might stand in Law for our sin. Now it is not imaginable how the satisfaction of *Christ God*, could meet with the curse of the Law of works that had gone forth against man; *Gal. 3. 10, 13; Bar. 3. 15.* *When the curse of the Law was come, God sent forth his Son, made of women, made under the Law, to redeem them that were under the Law, that we might receive the Adoption of Sons.* It rests therefore, that it was a satisfaction undertaken by *God-man* in the Covenant of Redemption. 7. In that consideration that *Christ* was Surety for his people, and Mediator betwixt God and man; in the same consideration was the Covenant of Suretyship and Redemption made with him; for he could not be a Surety in one respect, and act himself upon it in another; but it is plain Scripture that it was not *Christ God* that was Mediator and Surety, but *Christ God-man*; *1 Tim. 2. 5; For there is one God, and one Mediator between God and man, the man Christ Jesus.* *Heb. 7. 22.* *By so much was Jesus made surety of a better testament.* 8. In what consideration *Christ* did perform the Covenant of Redemption, in the same respect he is to be considered as a party undertaker (for no man can probably think that one party undertook, and another performed); but it is above question, that *Christ God-man* did perform this Covenant, and fulfil the conditions therein required; *1 Tim. 3. 16.* *And without controversy great is the mystery of Godliness; God was manifested in the flesh, justified in the flesh, seen of angels, preached unto the Gentiles, believed on in the world, received up*

into

in the flesh, *Gal. 4: 4*. But when the fulness of time was come, *Gal. 4: 4*, sent forth his Son made of a woman, made under the law, *Rom. 8: 3*. For what the Law could not do in that it was made through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh.

I conclude therefore, that with Christ God was the Covenant of Redemption made. Besides these arguments, many more might be framed, from the particular commands, conditions and promises of the Covenant of Redemption, which are competent only to Christ God-man, and no ways to Christ God.

From this which hath been said of Christ considered as God and as God-man, we may answer the question, How the Justice of God can have a satisfaction from, and by a person or party who is God? *Ans.* 1. If Christ God had been the party with whom the Covenant of Redemption had been transacted, then indeed the party giving, and the party receiving the satisfaction, had been the same. But the Covenant being made with Christ God-man, a person different from offended God essentially considered; so it is another party that makes the satisfaction, than the party which was offended, and doth receive the satisfaction. 2. Christ God-man in one person, having man's nature that offended, united into a personal union with the Godhead; was thereby fitted so to stand in our place, and upon our side, as a party different from God, that he might therein satisfy wrath, and therein merit by making a full and real compensation to offended Justice. 3. Christ God-man, who makes the satisfaction as he is God, being one with the Father, while he satisfies the Father's Justice, he satisfies his own; but as he is God-man, being a party different from the Father, he is by the Sovereignty of free Grace given to be a Surety; and the satisfaction which he makes in our Nature as our Surety, is accepted by his Father, as by another party.

Affert. 4. Christ was chosen and predestinated Lord Mediator, and we are chosen in him before he is a party covenanting with Jehovah, about the work of our Redemption: I say, 1. He is first in order, in the eternal purpose of God, designed and set apart to do this work; before he gave an actual consent unto the Covenant of Suretyship. This followeth necessarily upon the former Assertion; for if the Covenant be

be made with Christ *God-man*, with Christ Mediator betwixt God and man, then he must needs be Mediator by some eternal act of the counsel of God antecedent in order of nature to this Covenant with him, which is made with him considered as God to be made manifest in the flesh.

2. I say, not only Christ is chosen; but we also are chosen in him, unto the fruit of that great labour and service which he was designed to undergo; for a Covenant of Suretyship and Redemption, does not only suppose a Redeemer and Surety predestinated to be undertaker for a lost people; but also a people designed to be partakers of the Redemption which he was to work. So that I say, this Covenant that was made with Christ *God-man*, does suppose Christ's headship, and our membership by eternal predestination; and by a co-ordination, which may be expressed in this order; first, the chosen head, and then the body; God did not first chuse a body, and then had a head to seek for them; nor did he chuse a head to be without a body, or as one that knew not of a body for that head; but Election, which was the first act of God's love in eternity, fell first upon Christ, whom God did chuse to be the head of his body the Church, and the Captain of Salvation to all the chosen company; and having chosen him, he chused us in him, as our head, and as the first-born of the elect house and family, *Rom. 8. 29. For whom he did foreknow, he also did predestinate, to be conformed to the Image of his Son, that he might be the first-born among many brethren.* Eph. 1. 4, *According as he hath chosen us in him, before the foundation of the world, that we should be holy, and without blame before him in love.*

CHAP. IV. Of the Tenor, Articles, and Subject-matter of the Covenant of Redemption; or of the Commands, Conditions, and Promises thereof.

THE Subject-matter and Articles of the Covenant of Suretyship, which were agreed and concluded betwixt *Jehovah* and Christ by an eternal Compact (which also may be divided into commands, conditions, and promises of that Covenant), were mainly these seven. Who should be the Redeemed? Who the Redeemer? What his work? When to be done? How to be applied? What his reward? And what assurance given betwixt the parties for mutual performance?

Now because some of these Articles may seem to be the same upon the matter, which I have before asserted to be supposed as antecedent in order of nature to the Covenant of Redemption; Let it be remembred; that they may well be supposed in our manner of conceiving thereof, to be antecedent in God's purpose; and yet be Articles of this Covenant, and fall under Christ's actual consent, which makes a closed Covenant about them: for it is not repugnant, that the same thing be concluded in the eternal purpose of God's Will; and in his eternal agreement with Christ.

1. By this Covenant it was agreed betwixt *Jehovah* and Christ *God-man*, who should be the Redeemed people; there was a definite certain number of Redeemed ones agreed upon, for whom Christ should pay a price; he was not Surety and undertaker for all Mankind, nor for all the visible Church to whom the Gospel shall be preached; for his undertaking is no wider nor larger than his dying, purchasing Redemption, bearing Iniquity, Praying, &c. these being of equal extent and efficacy: for whom Christ was undertaker to his Father, for them he dyed, and purchased Redemption by his death; for them he did pray and make intercession, &c. Now 'tis manifest

nifest that he did not purchase Redemption, and make intercession for all Mankind ; but for a chosen people, *Heb. 9. 13, And for this cause he is the Mediator of the New Testament, that by means of death for the redemption of the transgressions that were under the first Testament, they who are called might receive the promise of eternal inheritance. Joh. 17. 9, I pray for them, I pray not for the world, but for them that thou hast given me ; for they are thine.* Neither was Christ undertaker for a people under any general notions or qualifications (such as them that should believe in him, or the like), not knowing definitely who the persons were : but he was Surety and undertaker only for the elect, and for a definite number of people, who were by number and name given to him by his Father, and received by him, to be redeemed by his blood ; which doth plainly appear by the description of the Redeemed people, who are ordinarily called *those whom the Father gave unto Christ, Joh. 17. 3, 6, 9, 11. &c. 6. 37, 39. and who were chosen in him, Eph. 1. 4. and whose names are written in the book of life, and in the Lamb's book of life ;* as if the Father, who gave them to Christ, had kept one record of their number and names, and the Lord Mediator, who undertook for them, had kept another ; *Rev. 20. 12. and 21. 27.*

2. By this Covenant it was agreed betwixt *Jehovah* and Christ, who should be the Redeemer ; I say, it was agreed who should be the person to undertake this great work of Redemption and Salvation for these elect people ; for although we may conceive that Christ was predestinated unto this work before his actual consent ; yet we must conceive the agreement is by his own actual consent and compact with God. See the agreement and consent of both the parties, that Christ shall be the Lord *Jehovah* his servant in this work, *Isa. 49. 5, 6, And now saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him ; though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. And he said, it is a light thing that thou shouldst be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel, I will also give thee for a light to the Gentiles, that thou mayst be my salvation unto the end of the earth.* And under this part of the agreement, I comprehend, 1. The designation of the person who shall be the redeemer, that it shall be the second person, the Son of

God only, not the Father, nor the Spirit, *Isa. 56. 26, And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. Act. 3. 26, Unto you first, God having raised up his Son, sent him to bless you, in turning away every one of you from his Iniquities. 1 Joh. 4. 9, God sent his only begotten Son unto the world, that we might live through him.*

2. The constituting of that Person, Surety and Mediator to take that place upon him, which the work of our Redemption did require, *Heb. 7. 22, By so much was Jesus made a surety of a better testament.* 3. The consent and agreement of Christ to both these, to be the person that shall work this work, and to be substitute in this place for doing the work, *Heb. 10. 7, Then said I, lo I come (in the volume of the book it is written of me) to do thy will, O God;* thus did the Creditor and the Cautioner strike hands together.

3. By this Covenant it was agreed betwixt Jehovah and Christ, What should be the Redeemer's work; or what should be the price that he should pay, and the satisfaction that he should make to divine Justice, for the sins of the elect that were given to him; under this, I take in, 1. The concluding betwixt the parties, that Christ shall take upon him our Law-place and room, and in order to that his taking our nature upon him, that Justice might reach him in our stead and place, *Gal. 4. 4, God sent forth his Son made of a woman, made under the Law.*

2. That Christ as our Surety should dye, and lay down his life for us, that he should pay for us the whole sum that was owing; even all that the Law and Justice could exact of the broken man, *Joh. 10. 18, No man taketh it from me; but I lay it down of my self. Rom. 8. 3, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh. Gal. 3. 13, Christ hath redeemed us from the curse of the Law, being made a curse for us; this is at length held forth, Isa. 53. 5, 6, 7, 8, 12.*

3. That the payment and satisfaction that should be made to Justice, by our Surety in our nature, and in our room, should be accepted as our payment, and as a condign price for our right to Heaven, *Heb. 9. 15, And for this cause he is the Mediator of the new Testament, that by means of death for the redemption of the transgressions that were under the first Testament, they which are called might receive the promise of eternal inheritance.*

4. By this Covenant it was agreed betwixt Jehovah and Christ,

Christ, what should be the term of paying this price, and making this satisfaction to Justice. A time and term-day is condescended upon, such as seemed fit to infinite wisdom to appoint, *Gal. 4. 2, 4, —until the time appointed of the Father. —but when the fulness of the time was come.* Heb. 9. 10, 11, *until the time of reformation. But Christ being come, an high priest of good things to come.* Dan. 9. 26, *And after threescore and two weeks shall Messiah be cut off; but not for himself.* I say, though the price was agreed upon from eternity; yet God in his wisdom thought fit to put off the time of actual paying this price, till the Redeemer that should come out of Zion should be long waited for, *Luk. 2. 38, —and spake of him to all them that looked for redemption in Jerusalem;* but though the payment was suspended till the fulness of time; yet neither Christ's acting as Mediator, nor the force of the blood of this Covenant; but in contemplation of the price to be payed at the time appointed by the Father, *he was the Lamb slain from the foundation of the world, Rev. 13. 8.*

5. By this Covenant it was agreed betwixt Jehovah and Christ, how the Redemption wrought by him should be applied to his elect people. And under this, I comprehend, 1. The eternal appointment of the Gospel-Ordinances, especially the Covenant of Grace and Reconciliation, as means by divine appointment, fitted to give the knowledge of the Redeemer, and of the Redemption and Salvation wrought by him, *Luk. 1. 77, 78, 79, To give knowledge of Salvation unto his people, by the remission of their sins: Through the tender mercy of our God, whereby the day-spring from an high hath visited us: To give light to them that sit in darkness, and in the shadow of death, to guide our feet in the way of peace.* 2. The conclusion, that the Gospel should be preached to all Nations; that for the Elect's sake it might come unto all the Societies of men in the world, among whom there are any of the redeemed ones, *Psal. 110. 2, The Lord shall send the rod of thy strength out of Zion, rule thou in the midst of thine enemies.* 3. The appointment of the times and seasons, and of the particular Instruments that should carry the Gospel to the bounds of each elect Soul's habitation, that it might meet with them, *Act. 17. 26, 27, And hath determined the times before appointed, and the bounds of their habitation. That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us.* Accord-

ing as we see it brought to pass in the execution, so it was concluded from eternity, *Alt.* 8. 29. and 2. 6, 17. and 9. 15. and 18. 9, 10. 4. The pouring out of the Spirit to make the Gospel-ordinances and means of Salvation effectual to the Redeemed people; this also was comprehended under this Article of the agreement, that this should be procured by him, for his elect people, *Joh.* 16. 7, 8, *Nevertheless I tell you the truth, it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment.* *Psal.* 110. 3, *Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning.*

6. By this Covenant it was agreed betwixt *Jehovah* and *Christ*, what should be the reward and wages that he should have for this great Service, for working the work of our Redemption; his reward and wages in the general Notation thereof, was, *ask and have*; it was a grant of whatsoever he would ask of God for so great a work and service; his recompence was at his own asking, *Psal.* 2. 8, *Ask of me, and I shall give thee, &c.* and according to his own heart, full content and satisfaction, *Isa.* 53. 11, *He shall be satisfied, &c.* but more particularly, his reward and wages, which was all his own asking, comprised these three things (which speaks these particulars to have been much upon his heart, and in his design). 1. That he should have a seed, and a people; that for all his labour he might have a redeemed people: when he had his reward and satisfaction at his own asking, he made the redeemed ones, his end, his asking, his satisfaction; this was the result of his transcendent love, that he might be *Immanuel, God with us*; that he might enjoy his poor worthless people, *Isa.* 53. 10, 11, *Yet it pleased the Lord to bruise him, he hath put him to grief: when thou shalt make his Soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his Soul, and shall be satisfied.* 2. That he might have a Crown to himself; I mean, a peculiar glory of being Lord Mediator and Redeemer, and of working this great work; and this he had in Heaven before the foundation of the world, even since the eternal designation and destination of

of him unto this work; for thenceforward he was the *Lamb of God slain from the foundation of the world*, Rev. 13. 8. And was set up from everlasting, Prov. 8. 23, and was glorified with the Father, not only with the essential glory that is common to all the three persons, which was obscured in his humiliation for the work of Redemption; but also with a peculiar glory, as Lord Mediator, *which he had with him before the world began*, Joh. 17. 5. and this glory he shall have in Heaven, throughout eternity, even after the last Judgment, there shall be in Heaven a peculiar throne, and glory following, and a peculiar song to the Lamb; whereof read Rev. 22. 3. and 7. 10, 17. and 5. 9. 3. That he might have a crown and throne for each of these redeemed ones, whom he took for a satisfaction to his Soul, their crown, and throne, and robes was part of the reward and wages that he wrought for, and asked of his Father, Joh. 17. 24, *Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me.* And 14. 3, *I will come again and receive you unto my self, that where I am, there ye may be also.* Luk. 12. 32, *Fear not little flock; for it is your father's good pleasure to give you the Kingdom.* Rev. 3. 21, *To him that overcometh will I grant to sit in my throne with me; even as I also overcame, and am set down with my Father in his throne.*

7. By this Covenant it was agreed betwixt the parties, what should be the mutual assurances given betwixt the parties for the performance of the Articles agreed upon. There needed no Solemnities betwixt parties who knew one another, and trusted one another so perfectly; but for our sakes, that we might be helped to conceive of this eternal inviolable transaction: Therefore upon the one part, 1. *Jehovah giveth his word and faithful promise unto Christ, Psal. 110. 1, The Lord said to my Lord; and not his faithful promise only, but his oath also, Psal. 89. 35, Once have I sworn by my holiness, that I will not lye unto David.* Heb. 7. 21, *For those priests were made without an oath, but this with an oath, by him that said unto him, The Lord swore, and will not repent, Thou art a priest for ever, after the order of Melchisedec.* 2. Upon the other part, Christ does not only give his word of promise and consent to do this work, *Psal. 40. 6, Sacrifice and offering thou didst not desire, mine ears hast thou opened, burnt offering and sin-offering hast thou not re-*
quired,

quired, &c. But he also comes under a Judicial and Law-act of Suretiship, whereby he did from eternity act himself, in the *volume of the book* of God's eternal Records, that he would fulfil all his undertaking, *Heb. 10. 7, Then said I, lo I come, in the volume of the book it is written of me, to do thy will, O God.* And under this act of Suretiship, I comprehend, 1. His eternal consent to take our Nature and Law-condition upon him. 2. His plighting of his faith and truth to act our part, and to answer the Law, and Demands of Justice in our Law-place and condition. 3. His eternal agreement that by his own consent a judicial act should be put upon him, and stand in record for ever in Heaven, and in the volume of books that are there, that this person had voluntarily undertaken, and promised by striking hands with *Jehovah*, to answer all demands of Law and Justice against his elect people.

Having offered the before-mentioned sum of the Articles concluded and agreed upon in the Covenant of Redemption betwixt *Jehovah* and Christ; I come in the next place to distribute and divide that sum, and the things comprised under it, into the reciprocal and mutual engagements of the parties covenanting; to wit, 1. What were the commands and conditions laid upon Christ, and voluntarily yielded unto by him, in the Covenant of Redemption. 2. What the promises and engagements that were given to Christ by the same Covenant.

And, 1. Concerning the commands, conditions and engagements, which were required of Christ Mediator by the Covenant of Suretiship: I shall in these eight Assertions open the nature of them, and what they were.

Affert. 1. All the commands of the Covenant of Redemption, are conditions; and are to be considered as *such*, when they are laid upon Christ, who came not under commands, but upon terms and conditions. It is not so in God's Covenant-dealings with us, all the commands of the Gospel are not to us conditions of righteousness and life (unless we understand conditions in a very large and improper sense); neither is it of the essence of commands laid upon us to be conditions; for God oweth nothing to our obedience, nor is he obliged to make any promises to it; but the commands of the Covenant of Redemption are all of them conditions of that same Covenant: For, 1. They are commands, to the obedience whereof, promises are

are made, *Isa. 53. 12*, *Therefore will I divide him a portion with the great; and he shall divide the spoil with the strong, because he hath poured out his soul unto death, and he was numbered with the transgressors, and he bare the sin of many, and made intercession for the transgressors.* 2. They are commands unto which Christ yielded upon terms, *Phil. 2. 7, 8*, *But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Cross; therefore God hath highly exalted him.*

Affert. 2. All the conditions of the Covenant of Redemption, both these more general of obeying the Law, and fulfilling all righteousness, *Mat. 3. 15*, *For thus it becometh us to fulfil all righteousness*; and the more special condition of laying down his life, were voluntary free acts of Christ's will and infinite love, wherein he was acted by no necessity, without his own free consent, *Joh. 10. 18*, *No man taketh my life from me; but I lay it down of my self; I have power to lay it down, and I have power to take it again; this commandment have I received of my Father.*

Affert. 3. All the conditions required of Christ, and undertaken by him in the Covenant of Redemption, were ensured and certain conditions, there was no hazard of failing, nor coming short upon his part in any the commands or conditions of that Covenant: therefore it was said of him, *Isa. 42. 4*, *He shall not fail, nor be discouraged till he have set judgment in the earth.* Three things evidence this.

1. The personal union of the two Natures, exempted the man Christ from all hazard and possibility of sinning or coming short in the obedience of any command or condition required of him. 2. Christ as man had the Spirit above measure, and the confirming Grace, which was given to elect Angels in their head Christ; he had not only the promise of the Spirit and heavenly influences to all duties and conditions required of him; but he had these actually, even from his Mother's womb, *Isa. 42. 1*, *I will put my spirit upon him*; *Isa. 11. 2*, *The Spirit of the Lord shall rest upon him*. There were no threatnings in the Covenant of Redemption (though there were promises); because there was no hazard of Christ's failing in the conditions thereof; nor possibility of his falling short of the promised reward.

Affert. 4.

Affert. 4. Although it was eminent pure Grace that made the Covenant of Redemption ; yet the conditions thereof required from Christ, were works ; it was doing, not believing, that was required of him , *Rom. 5. 19, By the obedience of one shall many be made righteous.* *Job. 9. 4, I must work the works of him that sent me.* I acknowledg there was a kind of faith required of Christ-man, which cannot be excluded the conditions of this Covenant (understanding conditions in that large sense as comprehending all these tyes, obligations and duties which the man Christ took upon him, by taking on our Nature, and our Law-place); whereof he maketh profession , *Isa. 50. 7, For the Lord God will help me ; therefore shall I not be confounded ; therefore have I set my face like a flint, and I know that I shall not be ashamed.* And *Psal. 16. 8, I have set the Lord always before me ; because he is at my right hand, I shall not be moved,* &c. compared with *Act. 2. 25, for David speaketh concerning him, I foresaw the Lord always before my face ; for he is on my right hand, that I should not be moved.* And *Heb. 2. 13, I will put my trust in him.* But, 1. This faith professed by Christ, was faith of another kind, than that faith which is the condition of the Gospel-covenant to us ; it was the faith of dependance and relying on God, for assistance and acceptance in doing the work, which was the eminent condition of the Covenant of Suretiship, but not a faith whereby he went out of himself to rely on another for righteousness ; it was works, not Grace ; not the Evangelical Instrument, but the act and work of faith. 2. This faith professed by Christ, was upon another account, and for another use ; it was a debt which the holy humane nature of Christ, being a creature, owed unto God ; a debt, I say, such as did not exclude that from being meritorious, and part of his satisfaction (since it was part of his obedience taken on by voluntary compact) no more than his being made under the Law, whereby he was debtor to satisfy the penalty thereof, did exclude his suffering from being satisfactory ; yet he was not by this kind of believing justified, and constituted righteous, by any righteousness received by his faith, or imputed to him ; as we are justified by faith. 3. This faith professed by Christ, was neither the whole condition of the Covenant of Suretiship, nor the chief and eminent part of it (as shall be made to appear); but at most it could amount to no more of the condition of
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his Suretiship, than such a fifth of dependence on Adam before his fall, should have been in the conditional part of the Covenant of works that was made with him; and that was but one single act and work of righteousness; which was a small part of the condition of that Covenant.

Affers. 5. The conditions of the Covenant of Suretiship made with Christ, did fully and perfectly answer the intent of the Covenant of works; and that in both the parts of it copulatively, which did but alternatively oblige man; for the Law does not oblige man in an absolute sense, both to perfect doing and suffering, but to one of them; for if we keep the Law, we are not obliged to suffer, *Gen. 2. 17, But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof, thou shalt surely die.* But Christ by the conditions of the Covenant of Redemption, 1. He is a full doer and obedient fulfiller of the commands thereof in all points, *Mat. 3. 15, For thus it becometh us to fulfil all righteousness.* 2. He fully suffers the penalty of that Covenant, and satisfies for the broken commands thereof, *Isa. 53. 5, 6, He was wounded for our transgressions.—The Lord laid upon him the iniquity of us all.* Hence, 3. By the conditions of this Covenant which he performed, he had right to Law-justification, and life eternal, even by the Law of works; for the righteousness which he wrought was perfect Law-righteousness, though the imputation of it to us be an act of Grace; and our receiving it by faith, make it Gospel-righteousness to us, 1 *Joh. 1. 7, But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.* Compared with *Rom. 4. 5, But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.*

Affers. 6. Neither Christ's active nor passive obedience are to be excluded from making up the adequate condition of the Covenant of Suretiship: For, 1. The man Christ his passive obedience could not have amounted unto a satisfaction for us, if by his active obedience, his habitual and actual conformity unto the holy Law of God, he had not been *such a high priest as became us, as is holy, harmless, &c. Heb. 7. 26.* 2. Although Christ as man was obliged to obey the Moral Law; yet considering that he voluntarily took that obligation upon himself,

and being bond and Law-giver, he made himself under the Law by this Covenant of Suretiship. I do not see how his obedience to the Law can be excluded from among the conditions of this Covenant. 3. The whole course of Christ's obedience, from his Birth to his Grave; by doing and suffering, is to be considered as the doing and suffering of so excellent a person who was God-man; and so all these being acts so excellent, and so undue (except by voluntary condescension), they must needs be such conditions as were part of the price payed by him. 4. The obedience of Christ, and all that he did in obedience to the Law, being performed by him in the state of his humiliation in which he was, whatsoever he was, *for us*, 2 Cor. 8, 9, *for your sakes he became poor*; all these must have respect of conditions of his Covenant with *Yehovah*, which he performed for us.

Affert. 7. The conditions of the Covenant of Redemption required from Christ, and performed by him, were meritorious; that is, they were not consequent conditions, which denote only a connexion and order betwixt the thing promised, and the condition required; but they were antecedent conditions, when the condition is the cause of the thing promised; as in contracts of Justice, where one thing is given for another. So the conditions of this Covenant performed by Christ, did by order of strict Justice, and *jure emptionis*, claim the reward that was promised and covenanted with him, to be given to himself the head, and to his elect people, in whose stead he satisfied Justice by paying their debt with a price of blood; hence it is that he craves the reward to be given, and that in Justice, for the work he had done, *Joh. 17. 4, 5, 24, I have glorified thee on the earth, I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self.---Father, I will that they also whom thou hast given me, be with me where I am, that they may behold thy glory which thou hast given me; for thou lovedst me before the foundation of the world.* Hence it is also, that his Advocation is grounded upon Justice, and he stands in Heaven, *Jesus the righteous*, 1 Joh. 2. 1. who being now justified and acquitted of the debt that he took upon him by his bond of Suretiship, whereby he was made *sin*, and made a curse for us, 2 Cor. 5. 21. Gal. 3. 13. He pleads now the merit of blood.

Affert. 8.

Job. 9. The condition of the Covenant of Redemption, is more general and *adequate*, or more *comprehensive* and *farther*, and accordingly we must answer the question, *what was the condition of this Covenant?* *Answer.* 1. The general *adequate* condition of the Covenant of Suretyship, can be no narrower than Christ's whole undertaking; so that whatsoever he undertook to do, whether in his own person, or in his people; for carrying on, and perfecting the work of Redemption from beginning to end, must be part of the conditions required at his hand; whereof read *Psal.* 40. 6, to 11. compared with *Heb.* 10. 5, to 11; all which may be summed up in six comprehensive heads, 1. Christ's accepting the grand charge of this work of Redemption, even the Mediatory office that was put upon him; he receives the keys of the house of *David*, the trust and weight of the lost, but elect world; and all the burthen and care of them is devolved upon him, with this office, *Isa.* 22. 22, 24, *And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open: And they shall hang upon him all the glory of his Father's house, the off-spring and the issue; all vessels of small quantity; from the vessels of cups, even to all the vessels of flaggons.* 2. His taking our nature upon him, and that not in its primitive virgin integrity, but when it was at the worst; it was a condition of this Covenant; that Christ should humble himself to take on him *the likeness of sinful flesh*, *Rom.* 8. 3; that he should take the same nature that offended divine Justice, even *the same flesh and blood*, whereof the children are partakers, and no other, *Heb.* 2. 14. 3. His taking our Law-place, was another condition; not our nature only, but our Law-place and room; that is, to put his Soul in our Soul's stead, that the Law of God might reach him, who otherwise could not be reached by the Law; and that Divine Justice executing the curse and penalty of the Law, might smite him, as the guilty man being by his own consent, and his bond of Suretyship become legally the debtor and sinner (though not intrinsically), *Gal.* 4. 4, *made under the Law, and made sin for us*, *2 Cor.* 5. 21. though he *knew no sin.* 4. His acting our part, not in a scenick, but in a real manner; he came upon the stage to represent our person, and in our nature and Law-place he really acted our part; and this was another condition required of him, who

perfectly obeyed the command of the Law, and suffered the threatening thereof for us, even all that Justice had threatened to inflict upon the offender and transgressor of the Law, Gal. 3. 13. he was made a curse for us, Isa. 53. 5. the chastisement of our peace was upon him, &c. 5. His taking a new Covenant-right unto God his own Father, and not to God only, but to heaven, and glory, and all the New-covenant blessings, whereby the Covenant-right and rites of his redeemed people might be consolidated in him, as their head; and whereby he might for ever carry their names and interests before his Father, as being there represented by him, Psal. 89. 26, *He shall cry unto me, thou art my Father, my God, and the rock of my Salvation.* Heb. 2. 11. 13. *For both he that sanctifieth, and they who are sanctified, are all of one; for which cause he is not ashamed to call them brethren.* And again, *I will put my trust in him; and again, behold I, and the children which thou hast given me.* And 9. 24, *For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven is self, now to appear in the presence of God, for us.* 6. His effectual application of the Redemption purchased by his Suretiship unto all his redeemed ones. And under this, I comprehend Christ's undertaking for the pouring out of the Spirit, to send to them his Spirit, to draw them to him, to cause them to believe & receive his Surety-righteousness, to keep them in his favour and love, to cause them to persevere, to present them perfected, and without spot to God, Joh. 15. 26, *But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.* Joh. 12. 32, *And if I be lifted up from the earth, I will draw all men unto me.* Joh. 6. 37, *All that the Father giveth me shall come to me: and him that cometh to me, I will in no wise cast out.* Joh. 6. 39, 40, *And this is the Father's will that hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up at the last day.* And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life, and I will raise him up at the last day. Joh. 14. 35 *And if I go and prepare a place for you, I will come again and receive you unto my self, and that where I am, there ye may be also.*

of 2. But if ye enquire after the formal condition of the Covenant

venant of Suretiship. I say it was his whole obedience active and passive, even unto death, *Phil. 2. 8, and became obedient unto death, even the death of the cross*; though the special, principal eminent condition of this Covenant may be referred to the principal, eminent, last act of his obedience to that signal special command of laying down his life for the elect, *Joh. 10. 18, No man taketh it from me, but I lay it down of my self; I have power to lay it down, and I have power to take it again; this commandment have I received of my Father.* For, 1. This Covenant being a bargain betwixt Jehovah and Christ, of buying a people to God; then the whole price and ransom told down and payed for them, must be the formal condition of that Covenant, whereby we are bought with a price, *1 Cor. 6. 20. 1 Pet. 1. 18, 19, For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your Fathers: but with the precious blood of Christ, as of a Lamb without spot, and without blemish.* 2. Christ was under a special explicate command for the performance of this condition of laying down his life; as is clear from *Joh. 10. 18*, and Christ was under a special act to obey this command, as himself acknowledges, *Heb. 10. 7, Then said I, lo I come, in the volume of the book it is written of me, to do thy will, O my God*; and therefore we may well call it the special condition of the Covenant of Suretiship. 3. This solemn act of obedience, in offering himself a Sacrifice to death for our sins, is the condition of his bond of Suretiship, that is most notified by the Holy Ghost, and frequently referred unto; as may be gathered from *Heb. 9. 14, 15, 26, How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your consciences from dead works, to serve the living God. And for this cause he is the Mediator of the New Testament, that by means of death for the Redemption of the transgressions that were under the first Testament, they which are called might receive the promise of eternal inheritance.—but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. Rom. 8. 3.—God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh.* And therefore when we speak of the condition of the Covenant of Suretiship, this is to be held the special eminent condition thereof. 4. The Father of our Lord

Lord Jesus Christ states the condition of this Covenant upon this eminent solemn act of his obedience, even his making his soul an offering for sin, &c. for vent which he makes the great promises of his glorious reward, *Isa. 53.* throughout. 4. Our Lord Jesus Christ himself does own this as the special condition of his Covenant of Suretiship; and that both at his entering into the world, *Heb. 10. 5, 7, Wherefore when he cometh into the world, he saith, sacrifice and offering thou wouldst not; but a body hast thou prepared me. Then said I, lo I come, in the volume of the book it is written of me, to do thy will, O God:* And about, or at the time of his leaving the world, when he had fulfilled, or was about to fulfil all his undertaking and conditions to his Father, *Joh. 17. 4, I have glorified thee on the earth, I have finished the work which thou gavest me to do. With 19. 30, When Jesus therefore had received the vinegar, he said, it is finished, and he bowed his head, and gave up the ghost.*

See Mr. Rutherf.
Treat. of the Co-
venant, p. 2.
ch. 11. And
Mr. Robert's
Moral. Bibb. 2.
c. 2.

These being the sum of the conditions required from Christ, and undertaken by him; let us enquire also after the promises made to Christ, and the encouraging conditions that were made to him by *Jehovah*, for undertaking so hard a work as was the redemption and recovery of lost man: These were of eight sorts.

The first kind of promises made to Christ in the Covenant of Redemption, were such as relate to the offices, authorities, trusts and powers that were covenanted to him, for the doing of this work. 1. I say, *Jehovah* promiseth to invest Christ with offices futable to that great work of Redemption, to make him Lord Mediator of the new Covenant; to make him great Lord Ambassador, that he might go and travel in that business of our Redemption; to make him a King, a Priest, and a Prophet, for effecting this business, *Psal. 110.* throughout, *The Lord said to my Lord, sit thou at my right hand,--he shall judge among the heathen,--the Lord hath sworn, and will not repent, thou art a Priest for ever, Isa. 49. 6. And 42. 6, 7, I will also give thee for a light to the Gentiles, that thou mayst be my Salvation unto the ends of the earth,--to open the blind eyes, &c. Psal. 2. 6, 7, Yet have I set my King upon my holy hill of Zion; I will declare the decree, the Lord said unto me, &c.* 2. God did not only promise to invest Christ with offices and trusts;

trust, but with other ailes and powers altho, with headship and power of Judgment over Men and Angels, that shall make them all bow to him, *Rom. 14. 10, 11.* He shall all stand before the judgement seat of Christ; for it is written, *As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.* He was not a titular King or Priest, nor a seemie one, a King upon a stage; but a King upon a throne, *Luke 1. 32, 33.* And the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end. A King that had power to bow the hearts of his Subjects, and to crush the greatest Heads and Rulers in the world that oppose him, *Psal. 110. 3, 5, 6.* Thy people shall be willing in the day of thy power.—The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies, he shall wound the heads over many countries. And 2. 9, Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel. And 45. 3, 4, 5, Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously, because of truth and meekness, and righteousness, and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the kings enemies, whereby the people fall under thee. A person in offices, who had all judgment committed unto him, who had power given him over all flesh, *Joh. 17. 2.* and all power in heaven and earth, *Mat. 28. 18.* this was he to whom all the honourable offices and absolute powers of his Father's house was promised, that he might act and give orders, and set up, and put down, and none to controul him, *Isa. 22. 22, 24.* And the key of the house of David, will I lay upon his shoulder, so he shall open and none shall shut, and he shall shut and none shall open. And they shall hang upon him all the Glory of his Father's house, the off-spring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flaggons. 3. I say, the Lord Mediator had all these offices and authorities by Covenant; the Lord promised to him, and covenanted with him to give him these offices, for doing the work of Redemption; therefore we read *Psal. 89.* that Christ (who there is called David) is constituted a King by Covenant, v. 3, 4, and by what Cove-

nant?

nant given by that Covenant whereby the help of God's elect people was laid upon him, v. 10. and this was the Covenant of Suretyship and Redemption; and in the same place we read of the standing fast of God's Covenant with him, v. 28. even that Covenant whereby he was made higher than the Kings of the earth, v. 27. And again, we find the same Covenant whereby he had a lasting Kingdom sworn with him, v. 34, 35, *My Covenant will I not break, nor alter the thing that is gone out of my lips: Once have I sworn by my holiness, that I will not lye unto David.* To the same purpose also, there is an oath interposed with the promise of his Priesthood, to shew that he was in that office by a more unalterable Covenant than that which was made with Levi, Mal. 2. 5, *My covenant with him was of life and peace;* compared with Heb. 7. 21, *For those Priests were made without an oath; but this with an oath, by him that said unto him, the Lord sware and will not repent, thou art a Priest for ever.* The second kind of Promises made to Christ, are such as relate to the gifts, endowments, and habitual furniture which was necessary unto the man Christ, for performing this great work; *Isa. 11. 2, 3, 4. And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord. And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears. But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.* And under this sort of Promises, I comprehend, 1. The Sanctification of our nature to be assumed by him, and infusion of habitual Grace in the holy humane nature of Christ, from the very first moment of his conception, and of the personal union of the two natures, Luk. 1. 35, *Therefore also that holy thing which shall be born of thee, shall be called the Son of God.* Heb. 7. 26, *For such an high priest became us, who is holy, harmless, undefiled, separated from sinners, and made higher than the heavens.* 2. The growth of Grace, whereof the man Christ was capable, who was made in all things like his brethren (except sin); we must therefore conceive

conceive of his growth, to have been without sinful weakness, and to have been in experience, and in physical intention, and bendedness of acts of obedience, which the Law does not require in like degree from the young as from the old, *Luk. 2. 52, And Jesus increased in wisdom and stature, and in favour with God and man.* Heb. 5. 8, *Though he were a Son, yet learned he obedience by the things which he suffered.* Zech. 6. 12, *Behold the man whose name is Branch, and he shall grow up out of his place, and he shall build the temple of the Lord.* 3. The anointing in its fulness without measure, and above his fellows; whereby the man Christ was full of Grace, and had a fulness for this work, whereof no other creature was capable, *Psal. 45. 2, 7,---Thou art fairer then the children of men; Grace is poured into thy lips; therefore God hath blessed thee for ever.---Thy God hath anointed thee with the oyl of gladness above thy fellows.* Joh. 1. 14, *And the word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.* And 3. 34, *for God giveth not the spirit by measure unto him.* 4. The overflowings of his fulness, whereby the Spirit and All-saving Grace, being placed in him as in a Store-house and Treasure, not for himself only, but for his elect people; did run down and flow out from the Mediator, from Christ God-man, as water from a fountain and fresh spring, as dropping showers from full clouds, *Joh. 1. 16, And of his fulness have all we received, and grace for grace.* Col. 2. 3, *In whom are hid all the treasures of wisdom and knowledge.* And 1. 19, *But it pleased the Father that in him should all fulness dwell.* 5. The bodily inhabitation of the fulness of the God-head in him: By vertue of that unconceivable mysterie of the personal union, he had a personal fulness, *Col. 2. 9, for in him dwelleth all the fulness of the God-head bodily.*

The third kind of Promises made by *Jehovah* to Christ, and covenanted to him, were such as relate to his actual support in the execution of this office, and performing of the work which he undertook; for the man Christ being a creature, needed more than habitual Grace, and anointing with gifts for such a work; there was a necessity that he should not act independently, without influence from God. And to this kind of promises may be referred the promises of heavenly influences

to all the acts of his Mediatory-office, and his Surety-obedience; so that as the man Christ needed the Spirit and influences, these were ensured by Covenant unto him; so that it was impossible that the man Christ could sin, or come short in performing all his Father's pleasure (as Adam sinned, and fell short of the command), having actual influences ensured unto him, as well as habitual Grace: hence he saith of himself, *Joh. 16. 32. and 8. 16, I am not alone*; it was impossible that he could be left alone of his Father; and to him was the promise made, *Isa. 11. 12, The spirit of the Lord shall rest upon him*; the Spirit and heavenly influences, were his constant companions, *Isa. 50. 4, He wakeneth morning by morning, he wakeneth mine ear to hear as the learned*. The promise of help, strength, support, and assistance, which are the immediate effects of actual influences, and in which the heavenly influences of the Spirit have a proper efficiency and causality; there is a divine furniture of strength and assistance promised to him in the discharge of his office, & in every act of his obedience, *Isa. 42. 6, I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee. Psal. 89. 21, With whom my hand shall be established, mine arm also shall strengthen him*. The promise of confirming Grace: the man Christ had the promise of the same confirming Grace in his obedience, and office, and covenant-state of favour, which is now given to the elect Angels in Christ their head, *Isa. 49. 1, 2, 3, Listen O Isles unto me, and hearken ye people from far; the Lord hath called me from the womb, from the bowels of my mother hath he made mention of my name. And he hath made my mouth like a sharp sword, in the shadow of his hand hath he hid me, and made me a polished shaft, in his quiver hath he hid me. And said unto me, thou art my servant, O Israel, in whom I will be glorified. And 42. 4, He shall not fail, nor be discouraged, till he have set judgment in the earth. To him is the promise made; that he shall never be bowed nor broken; he shall not be turned off his work nor his way, by any thing that he can meet with.*

And this kind of Promises is made to Christ-man, to encourage him (as Mr. Roberts observes), 1. Against the utmost extremity of his sufferings, when he should make his Soul an offering for sin, when the awakened-up sword of divine Justice should smite him, *Zeck. 13. 7, Awake, O sword, against my shepherd*

shepherd, &c. and against the man that is my fellow, saith the Lord of hosts. Though he was forsaken for a time, and wanted influences of consolation, and felt-fruition of the presence of God, *Psal. 22. 1. Mat. 27. 45*; yet these promises were verified to him, and God stood by him with influence of strength, support, assistance, and preservation in all his Mediatory-administrations, till he said, the work is finished; *Joh. 19. 30. Psal. 22. 9, But thou art he that took me out of the womb; thou didst make me to hope when I was upon my mother's breasts.* 2. Against all oppositions and enemies: There was much opposition made to Christ, and many were against him; but against all the rage, plots, combinations of Jews and Gentiles, the Lord stood by him, and set up his Kingdom, *Psal. 2. 2, 6, The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed;— Yet have I set my king upon my holy hill of Sion. Act. 4. 27, 28, For of a truth against the holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done.* 3. Against the deepest discouragements that he should meet with in the discharge of his office: He is supported by these promises made to him, and accordingly he encourageth himself, *Isa. 49. 4, 5, 6, Then said I, I have laboured in vain, I have spent my strength for naught, and in vain; yet surely my judgment is with the Lord, and my work with my God. And now, saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him: Though Israel be not gathered; yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. And he said, it is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preservation of Israel; I will also give thee for a light of the Gentiles; that thou mayst be my salvation unto the end of the earth.*

The fourth kind of Promises made by *Jehovah* unto Christ in the Covenant of Redemption, were such as relate to the successfulness and prospering of the work of Redemption in his hand. And unto this head, I refer, 1. The promise of God's making Christ the man of his right hand; and that not only in respect of special love and honour, but especially in respect of instrumentality; whereby God promises to make him the main Instru-

ment of action, that should be made serviceable to his ends in the work of Redemption, *Psal. 80. 17, Let thy hand be upon the man of thy right hand, upon the Son of man whom thou madest strong for thy self.* 2. The promise of a successful issue of his undertakings: the Lord covenanteth to Christ, and giveth to him assurances that he shall effect the work which he undertaketh; as if *Jeboab* had been Surety for this, he strikes hands with him, that he shall go and prosper, *Isa. 53. 10, The pleasure of the Lord shall prosper in his hand.---He shall see of the travel of his soul.---by his knowledge shall my righteous servant justify many.* *Ila. 49. 6, 7, 8, And he said, it is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayst be my salvation unto the end of the earth. Thus saith the Lord, the Redeemer of Israel, and his holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers; Kings shall see and arise, Princes also shall worship, because of the Lord that is faithful, and the holy One of Israel; and he shall chuse thee. Thus saith the Lord, in an acceptable time have I heard thee, and in a day of salvation have I helped thee; and I will preserve thee, and give thee for a Covenant of the people, to establish the earth, to cause to inherit the desolate heritages.* 3. The promises of victory over all his enemies: the Lord covenanteth with Christ, that whosoever maketh opposition to him in any of his offices, in any part of his work, of working Redemption and Salvation for his elect people, shall be trodden down, and shall fall before him, *Psal. 110. 1, 5, 6, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen; he shall fill the places with the dead bodies, he shall wound the heads over many countreys.* *Psal. 89. 23, And I will beat down his foes before his face, and plague them that hate him.* 4. The promises of triumph: God covenanteth with him, not only to give him the victory, but a most glorious publick triumph over Principalities and Powers, and all oppositions and enemies to his undertakings, *Isa. 53. 12, Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong.* *Eph. 4. 8, Wherefore he saith, when he ascended up on high, he led capti-*

very superior, and gave gifts unto men. Col. 2. 15, And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. It was in the faith of these Promises made to Christ concerning his Father's standing by him in this work, and crowning it with success in his hand, that he put on that holy hardness against all opposition, and walked as unconcerned who stood in his way, since his Father was with him, engaged by so solemn an act of promise and covenant made with him, Isa. 50. 6, 7, 8, 9, I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me; therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? let us stand together; who is mine adversary? let him come near to me. Behold, the Lord God will help me, who is he that shall condemn me? lo, they all shall wax old as a garment, the moth shall eat them up.

The fifth kind of Promises made by Jehovah to Christ in the Covenant of Redemption, were those that relate unto his Fathers acceptance of the travel of his Soul in this work of our Redemption. And under this I comprehend, 1. Whatsoever was spoken to him of his Father's delectation, and taking pleasure in the person of Christ God-man; and in his Mediatorial transactions; all delight ariseth from suitability, and this from Christ's suitability unto the Lords ends, and the service unto which he was chosen, and his suitable actings unto these ends, Luk. 3. 21, 22, Now when all the people were baptized, it came to pass that Jesus also being baptized, and praying, the heaven was opened: And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, thou art my beloved Son, in thee I am well-pleased. Prov. 8. 30, Then I was by him as one brought up with him, and I was daily his delight, rejoicing always before him. Isa. 42. 1, Behold my servant whom I uphold, mine elect, in whom my soul delighteth. 2. The promise of gracious acceptance to whatsoever he should act or request, on the behalf of his Redeemed ones, within the time of Grace. Isa. 49. 8, Thus saith the Lord, in an acceptable time have I heard thee; and in a day of salvation have I helped thee. Joh. 11. 41, 42, Father I thank thee (that thou hast heard me: And I know that thou hearest me always. Heb. 3. 77) Who

in the day of his death, when he had offered up Prayer; and Supplications, with strong crying and tears, unto him that was able to save himself out of death; and then he said in that he feared. 3. The Promises of justification: there was some sort of justification conveyed to him, which he eyeth, and wherewith he encouraged himself under hard and reproachful usage, *Isa. 50. 8, He is nearer than justification to me, who will commend with me*; and accordingly it is said of him, *1 Tim. 3. 16, he was justified in the spirit*; and though he was not capable of remission of sin, and justification from intrinsecal guilt; for he had none, being holy, harmless, undefiled, and separate from sinners, *Heb. 7. 26, because he had done no violence*; neither was there any deceit in his mouth, *Isa. 53. 7*. Yet justification is promised to him, and he is said to be justified, 1. Because he was a perfect doer and obeyer of the Law, *1 Joh. 1. 7, But if we walk in the light as he is in the light, we have fellowship one with another; and the blood of Jesus Christ his Son cleanseth us from all sin*. Christ did in all things give consummate and perfect obedience to the Law: and this is to be justified by a Law-justification, and to live, which Adam should have had; if he had obeyed the Law and Covenant of works. 2. When his cause is justified, by himself is formally justified; in respect of these sins for which he undertook to satisfy: the cause that he stood for is the Covenant of Redemption; the action is win in Law that he stood for; and that was his elect peoples cause, sin whom he stood when Justice sinned him; he is justified and acquitted from our sins; though he had none of his own, *Rom. 8. 3, knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him*. 3. He is justified as a publick person (though in no private capacity) as head of the party whom he represented, and whole Law-peace he took upon him, as one who personated and acted the part of another by allowance and warrant of Law, *Heb. 2. 10, 13, Hence became him for whom are all things, and by whom are all things, in bringing many Sons unto glory, to make the Captain of their salvation perfect through sufferings*. And again, *I will put my trust in him*; and again, *Behold, I, and the children which God hath given me*. 4. He is justified declaratively, in regard that he was declared by a Law-award judicial-declaration, so as *Jesus he righteous*, *1 Joh. 2. 1, who had satisfied the Law*, *Rom. 1. 4, and done as will be the Son*

Son of God with power; according to the spirit of holiness, by the resurrection from the dead; he was declared justified by his resurrection; even as he was declared condemned by his death. 5. He is justified by cancelling his bond of Suretiship which he gave to Jehovah; and now having compleatly satisfied for our debts, which was the intent of that bond of Suretiship, the right is cancelled; according to the manner of the Creditor's delivering back the bond to the Debtor when it is satisfied: And thus we are to conceive; when he *blotted out the handwriting of ordinances that was against us*, Col. 2. 14. that he had then a discharge of his bond of Suretiship for our debt; for his bond could not lye for our debt, when ours was cancelled. And though the precise scope of that Scripture and Context lead us to understand the cancelling there mentioned, as firstly relative to the Ceremonial-Law; yet I know no reason why we should restrict it to that only; but, we may extend it to the sins against, and threatnings of the Moral Law also, in so far as that is a writing against us, especially since the words immediately before, speak of Justification and remission of all sins, as a fruit of Christ's death; and the words following, declare the extent of his death in this glorious conquest and triumph over all his peoples enemies. 6. He is justified, because it is acted and recorded in the volume of the book of the written word, that he hath fulfilled what was written of his undertaking in the book of God's eternal Decrees; and in this sense a person may be said to be justified, who being acted in the record of a book to perform any thing, or to pay any debt, or to become baile for any person, when it is thereafter also recorded of him, that he satisfied and performed his undertaking. And thus we find that his undertaking and suretiship that was recorded ere he came into the world, *Psal. 40. 6. Sacrifice and offering thou didst not desire, mine ears hast thou opened, burnt offering and sin-offering hast thou not required*; &c. is also recorded of him to have been satisfied by him, when he came into the world, *Heb. 10. 9, 6, 7. Wherefore when he cometh into the world, he saith, sacrifice and offering thou wouldst not; but a body hast thou prepared me. In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, lo I come, to do thy will.* *Eccl. 1. 7.* He is justified, because he is openly relaxed and dismissed the Prison,

Prison, after that he had entered his person for payment of the broken man's debt: the Debtor being under lash and execution of Law at the Creditor's pursuit, and let go again, is justified and acquitted. And thus was Christ judicially and by authority of God loosed from death, from the Prison and Fetters; because the Prison could not hold him, nor the grips and fetters of death detain him Prisoner, when the Sentence of the Law was satisfied, and the Judge declared him free, *Act. 2. 24, Whom God hath raised up, having loosed the pains of death, because it was not possible that he should be holden of it; 'tis a Phrase like to that Psal. 105. 20, The king sent and loosed him, even the ruler of the people, and let him go free. Rom. 6. 9, Knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him.*

The sixth kind of Promises made by *Jehovah* unto Christ, were these that relate to the reward that should be given to him for this great work and service in our Redemption: And such were, 1. The promise of exaltation, after the debasement and ignominy that he should humble himself unto, in the execution of his Suretiship; *Jehovah* covenanteth with him to advance him to the greatest height of dignity and honour that is in earth or heaven, *Psal. 89. 27, Also I will make him my first born, higher than the kings of the earth. And 110. 7, He shall drink of the brook in the way; therefore shall he lift up the head. 114. 53. 12, Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; which was performed unto him, Phil. 2. 8, And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the Cross; therefore God hath highly exalted him, &c. Heb. 1. 3, When he had by himself purged our sins, sat down on the right hand of the Majesty on high: Which promises and performances have a peculiar respect to the exaltation of Christ in his resurrection from the dead, ascension unto heaven, and session at the right hand of God; whereof read *Psal. 16. 8, 9, 10, 11, compared with Act. 2. 25, to 32. And 13. 32, 33. and Psal. 110. 1. compared with Act. 2. 34, 35.* 2. The promise of satisfaction, a reward that should satisfy him, a reward that should be according to his own heart, and at his own asking and craving, *Isa. 53. 11, He shall be satisfied. Psal. 2. 8, Ask of me, and I shall give.* 3. The promise of a seed: Since a redeemed*

redemption. Red was out of Christ's hands for which he served; he endured hard labour, he suffered, he died: which, next unto the honour of God, was upon his heart. The Lord by Covenant with him, promiseth that he shall not want off-spring, he shall neither want children nor heirs, he shall have the satisfaction which he desired, *Isa. 53. 10, 11, When thou shalt make his soul an offering for sin, he shall see his seed, — He shall see of the travail of his soul, and shall be satisfied.* Heb. 2. 13, *Behold, I, and the children which God hath given me.* Eph. 3. 25, 26, 27, *Christ also loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word: That he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish;* and if this was one of Christ's ends for which he wrought, and a part of his reward which his Father promised to him; then, 1. Sure he is Lord and Master of the will of man, and hath a forcible sovereignty and dominion over man's free will, to bow and determine it (which *Armians* and *Socinians* deny), else how can he promise a seed to Christ, and undeclinably and insuperably make that promise good, and cause them believe and persevere unto the end, whereby they come and abide his seed? Then, 2. There is no more desirable sight to the eye of Christ, than to see all his Redeemed seed about him in his Father's house, fairly landed, and without the reach of all possible danger of perishing, *Joh. 17. 24, Father, I will that they also whom thou hast given me, be with me where I am.* Heb. 2. 13, *Behold, I, and the children which God hath given me.* Then, 3. There can be nothing more certain than the faith, perseverance and salvation of Christ's elect and redeemed seed; in regard it is both undertaken by Christ in his part of the Covenant of Suretyship, and promised to Christ by his Father; and so undertaken by *Yehovah* also, in the articles of the Covenant of Redemption. 4. The promise of a large Dominion and Kingdom: the Lord promiseth to Christ, that a large and flourishing Kingdom shall be given him, over many countreys, and that he shall have many subjects, and these conquering too, who shall stand fast in the fields, and have a prosperous war until the day of their Redemption, *Psal. 2. 8, Ask of me, and I will give thee the hea-*

*See Mr. Rutherf.
Treat. of the Co-
venant; p. 2.
c. 9. p. 327, &c.*

then for thy inheritance, and the inheritance of the saints for thy possession. And 72. 1, 2, 3, He shall have dominion from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust; yea, all Kings shall fall down before him, all Nations shall serve him. And 110. 3, Thy people shall be willing in the day of thy power, in the beauty of holiness, from the womb of the morning. Mal. 1. 11, For from the rising of the Sun, even unto the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be burned unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts. Zech. 9. 10, His dominion shall be from sea to sea, and from the river, even to the ends of the earth. Dan. 7. 14, And there was given him dominion and glory, and a Kingdom that all People, Nations and Languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his Kingdom that which shall not be destroyed.

5. The promise of glory, a peculiar glory in heaven, throughout eternity to the Lord Mediator and Redeemer, to the Lamb that was slain, who wrought this great and glorious work of our Redemption; this glory he craveth as his wages, Joh. 17. 4, 5, I have glorified thee on earth, I have finished the work which thou gavest me to do: And now, O Father, glorify thou me with thine own self. This glory he eyed when he was at hard labour about the work, Isa. 40. 4, 5, Surely my judgment is with the Lord, and my work with my God.—Though Israel be not gathered; yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. Heb. 12. 2, Who for the joy that was set before him, endured the cross. This glory was promised to him, Zech. 6. 13, He shall build the temple of the Lord, and he shall bear the glory, Isa. 22. 24, And they shall hang upon him all the glory of his Father's house; this glory is actually payed to him in heaven, where the Lamb has a throne, Rev. 12. 3, But the throns of God, and of the Lamb shall be in it. And 7. 17, For the Lamb which is in the midst of the throne, shall feed them; where there is a new Song sung unto the Lamb, Rev. 5. 9, 10, And they sung a new Song, saying, thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and

was given to be head of his body the Church, he took upon him the man Christ, the Mediator took upon him a new relation to God as his head; which is founded and based up in the Covenant of Suretyship; by which this comely order was established, that Christ should be a head to his Church, and God should be a head to the man Christ: In this respect it is said, that *Christ is God's*, 1 Cor. 3. 23, and how? *As ye are Christ, and all things are yours*; that is, in a subordination to do service, 1 Cor. 12. 3, and *the head of Christ is God*; the God and Father of our Lord Jesus Christ must be the head of Christ; a head by union, to which Christ is united by bonds of union, not natural only, but federal, *Joh. 10. 30, 1; and my father are one*. Joh. 1. 1, *And the word was with God*; a head by influence of Spirit and Grace to the man Christ, who liveth by the Father, Joh. 6. 57, *As the living father hath sent me, and I live by the father*; a head by way of order, who is over Christ Mediator, and to whom the man Christ is subject, 1 Cor. 15. 28, *Then shall the Son also himself be subject to him that put all things under him*. 5. The interest of hearing Prayer, *Psal. 89. 26; He shall cry unto me*; this is bound up among the Covenant-interests, which he took upon him by his Suretyship; and by this relation: when Christ should humble himself to pray, *Yehovah* promiseth to hear him, and he hath hearing by Covenant, as his seed also have it, *Isa. 49. 8; In an acceptable time have I heard thee*. Joh. 11. 41, 42, *Father; I thank thee that thou hast heard me: And I know that thou livest always*. Heb. 7. 25 *Who in the days of his flesh when he had offered up Prayers and Supplications with strong crying and tears, and his tears were able to save him from death, and was heard in that he feared*. These and the like interests and relations were covenanted to Christ; and out of these Covenant-interests engaged into him, did our Covenant-relation spring.

The last kind of Promises made by *Yehovah* to Christ, were these which relate to the whole design and intent of his Suretyship: And the great and publick effects which it should produce in the whole frame of the covenants, for the elect redeemed peoples sake. And such were, 1. The promise of delivery of the whole creation from bondage and vanity; and which it was made subject for man's sin; and whereof the whole world

is set, like a woman travelling in birth, *Rom. 8. 20, 21, 22, For the creature was made subject unto vanity, not willingly, but by reason of him that hath subjected the same in hope: Because the creature is self also shall be delivered from the bondage of corruption into the glorious liberty of the children of God: For we know that the whole creation groaneth and travaileth in pain together until now.* 2. The promise of restoring all things to their primitive perfection: all things were broken, defaced and marred by man's sin; insomuch that the beauty of them all is gone, and nothing remains upon these inferior creatures, but the old ruines of glory; but there shall come a time of the restitution of all things, *Act. 3. 21. and who shall do this? Christ mends and makes all things new again by his Surety-covenant, that were broken by the rupture of the Covenant of works, Rev. 21. 15, And I saw a new heaven, and a new earth; for the first heaven, and the first earth were passed away, and there was no more sea. And he that sat upon the throne, said, behold, I make all things new.* 2 Pet. 3. 13, *Nevertheless, we according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.* 3. The promise of restoring the broken league that was betwixt man and the rest of the creatures in their original condition, when all obeyed Adam, and were dependers upon him; after the violation of which there was continual war and jarring betwixt man and the rest of the creatures; sin did make a breach in the whole creation; when man sinned, all the creatures became enemies to him, and one to another; but now in Christ all the creatures are reconciled, *Eph. 1. 10, That in the dispensation of the fulness of times he might gather together in one, all things in Christ, both which are in heaven, and which are on earth, even in him. Hos. 2. 18, And in that day will I make a Covenant for them with the beast of the field, and with the fowl of heaven, and with the creeping things of the ground; and I will break the bow, and the sword, and the barrel out of the earth, and I will make them to lie down safely.* By Christ's Suretyship and the Covenant-promises through him, the creatures are brought in a new league with man, *Job 3. 23, For thou shalt be in league with the stones of the field, and the beasts of the field shall be at peace with thee. Plal. 121. 6, The Sun shall not smite thee by day, nor the Moon by night.* 4. The promise of removing

removing the Law-curse out of all dispensations, and writing the Gospel-blessing upon them, that all and every of them may be blessings in Christ to his Redeemed people: *Deut. 28. 4. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, and the increase of thy kine; blessed shall be thy basket, and thy store; that even the rods and chastisements, which are curses of the Law to the wicked, (Deut. 28. 15, 16. But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and statutes which I command thee this day, that all these curses shall come upon thee and overtake thee. Cursed shalt thou be in the city, and cursed shalt thou be in the field, &c.)* should be covenanted mercies, and written in the book of the Covenant of Grace to God's elect people, *Psal. 80. 10, 11, 13. If his children forsake my Law, and walk not in my judgments; if they break my statutes, and keep not my commandments, then will I visit their iniquity with the rod. — Nevertheless, my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail.* *Heb. 12. 6. For whom the Lord loveth, he chasteneth, and scourgeth every Son whom he becometh.* 7. The promise of establishing and setting all things that were let a-reeling by the breach of the Covenant of works: it is promised that Christ shall be the repairer; it is he that establishes the earth, so that the creatures that are for man's use, are not destroyed; for Justice did require as speedy vengeance upon men, as it did upon the Angels; and the Sentence had been executed immediately, had not the Covenant of Suretyship prevented it; and in this respect the very reprobate have some temporal advantage by way of Concomitancy, and for the elects sake, *Isa. 40. 8. Thus saith the Lord, in an acceptable time have I heard thee, and in a day of Salvation have I helped thee.* *Col. 1. 17. And by him all things consist.* *Heb. 1. 3. Upholding all things by the word of his power.* All these, and promises of like nature, were made to Christ, the first heir, whom God appointed heir of all things, *Heb. 1. 2. and for his sake they redounded unto them, who shall be heirs of Salvation,* *Heb. 1. 14. and it is upon this very account that the whole Creation are commanded to sing, because Christ the restorer of all things, is come to the throne,* *Psal. 96. 11, 12, 13, Let the heavens rejoice, and let the*

the earth be glad: let the sea roar, and the fulness thereof. Let the field be joyful; and all that is therein: then shall all the trees of the wood rejoice before the Lord, for he cometh to judge the earth; he shall judge the world with righteousness, and the people with his truth. And ps. 7. 8. 9. Let the sea roar, and the fulness thereof: the world, and they that dwell therein. Let the floods clap their hands, let the hills be joyful together before the Lord, for he cometh to judge the earth; with righteousness shall he judge the world, and the people with equity. 6. The promise of the respective eminent change of the Government from the sole essential Government of Jehovah, to the dispensatory Government of the Mediator, Joh. 5. 22, For the Father judgeth no man; but hath committed all judgment unto the Son. 1 Cor. 15. 25, For he must reign till he hath put all enemies under his feet; for supposing that the Covenant of works shall be broken, the world cannot now any more be ruled according to the rules of that Covenant, to wit, by God the Father immediately; for then he must destroy man: therefore together with the change of the Covenant, there must needs be a change of the Government; Christ as Mediator must govern the world, Isa. 9. 6, The government shall be upon his shoulder: and he must judge the world in our nature, Act. 17. 31, The man whom God hath appointed: and he reigns not only over the Church; but also (though in a far different way) over all the Kingdoms of the world, and all things in the world, for the Churches sake, Eph. 1. 21, 22, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. And hath put all things under his feet, and gave him to be the head over all things to the Church. Heb. 2. 5.---7. 8, For unto the Angels hath he not put in subjection the world to come, whereof we speak---Thou madest him a little lower than the Angels; and thou crownedst him with glory and honour, and didst set him over the works of thy hands. Thou hast put all things in subjection under his feet; for in that he put all in subjection under him, he left nothing that is not put under him: But now we see not yet all things put

put under him. 7. The promises of the service of all the world, and of all the creatures; God promisseth, and will have the services of all the creatures brought about; first, to Christ, and then to him by Christ; he hath the service of all the world promised him, and indeed he payed for it; for he bought it with a price; the service of some as Sons to live with him, and enjoy him for ever, *Psal. 110. 3, Thy people shall be willing in the day of thy power, in the beauties of holiness, from the womb of the morning; and the service of others as slaves, Psal. 2. 9, Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel. And 72. 9, 11, They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust; Yea, all kings shall fall before him, and all nations shall serve him.* The whole vessels of this great house, the world; whether they are vessels of honour or dishonour, Men or Angels, elect Men or Reprobate, elect Angels or Devils; yet all must be for the Master's use, *2 Tim. 2. 20, But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. Prov. 16. 4, The Lord hath made all things for himself; yea, even the wicked for the day of evil.*

C H A P. V.

Of the Harmony of the Covenant of Suretiship made with Christ, and the Covenant of Reconciliation and Grace made with Sinners. 1. Wherein they agree. 2. Wherein they differ. 3. What Conjunction and Connexion is betwixt these Covenants.

THere is a great affinity between the Covenant of Redemption made with Christ, and the Covenant of Reconciliation made with Sinners; but it is not the same Covenant that is made with Christ, which is made with us: We are therefore to take heed to two extreams, That we neither confound, nor divide these two Covenants. There is a likeness betwixt them, but not a sameness; there is an union here, but not an evenness; there is here a distinction, but not a division; a conjunction, but not a confusion: Let us therefore look upon these two Covenants, 1. As agreeing in many things, yet not being the same, but still to be distinguished. 2. Differing in many things; yet not to be divided nor separated. 3. Connected and conjoynd many ways; yet not to be confounded.

1. The Covenants of Redemption and Reconciliation, agree together (beside these things that are essential, and so common to all Covenants, which I do not here mention); in the first rise of both, pure, sovereign, free Grace was the fountain of both; hence did both these Covenants spring: There was no cause, reason, motive, nor allurement from without, nor any necessity of nature within, that made *Yehovah* upon the one part, nor Christ upon the other, enter into this agreement of Suretiship; it was his meer good and gracious pleasure, as is already proved; See *Eph. 1. 9. Having made known unto us the mysterie of his will, according to his good pleasure, which he purposed in himself.* 2 *Tim. 1. 9, Who hath saved us, and called us with an holy calling; not according to our works, but according to his*

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his own purpose and grace, which was given us in Christ Jesus before the world began. And the same is the fountain-cause, the first spring and rise of God's Covenant of Reconciliation with us; it is not from any reason, cause or motive in us, nor from any necessity upon God; but meerly his gracious pleasure, Eph. 1. 7, *In whom we have Redemption through his blood, the forgiveness of sins, according to the riches of his grace.* Deut. 7. 7, 8, *The Lord did not set his love upon you, nor chuse you, because ye were more in number than any people: But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers.* Mat. 11. 25, *I thank thee, O father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so father, for so it seemed good in thy sight.*

2. These two Covenants agree in this; That it is the same design and business that is carried on in both: The Redemption of a lost or lapsed elect people, or as the Apostle calls it, *Heb. 2. 10, The bringing many sons to glory*: This was the business that Christ did undertake by the Covenant of Suretyship, and which he doth prosecute and perfect by the Covenant of Reconciliation: This was the thing that was treated and agreed betwixt Jehovah and Christ, and is now over again treated and agreed betwixt Christ and us, *Tit. 1. 2, In hope of eternal life, which God that cannot lye promised before the world began.* 2 Cor. 5. 19, *God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed to us the word of Reconciliation.* Joh. 17. 4, *I have glorified thee on the earth; I have finished the work which thou gavest me to do.*

3. These two Covenants agree in this, That the grand Instrumentality of doing the work in both these Covenants, is upon Christ; he was to be the main Instrument of action in the work of these two Covenants, and is therefore (as for other reasons, so also upon this account) called *the man of God's right hand*, *Psal. 80. 17, whose instrumentality and service God did use, from beginning to end, in all this business, both of Redemption and Reconciliation.* Eph. 1. 7, *In whom we have redemption through his blood.* Col. 1. 20, *And having made peace through the blood of his cross; by him to reconcile all things unto himself.*

4. They

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4. They agree in this, that both these Covenants are commensurable with Gods election of the parties with whom he made the Covenants: He first chused Christ, and by an eternal destination, elected him to be the only person that should work the great work of Redemption, and be the Captain of Salvation to his people; and with him only he makes the Covenant of Redemption, *Psal. 89. 19, I have exalted one chosen out of the people.* Again, he makes choice of an elect Company to follow this Captain, to be a people saved by the Lord, and with this elect company only, chosen in Christ, he makes a Covenant of peace and reconciliation in him, *Luk. 1. 68, 69, Blessed be the Lord God of Israel, for he hath visited and redeemed his people: And hath raised up an horn of Salvation for us in the house of his servant David.* In both (I say) the Covenant is commensurate to God's election; the parties with whom God made both these Covenants, were first chosen; he first chuseth, and then covenanteth with the elect head, and with the elect body and members, and with them only; See *Psal. 89. 3, I have made a Covenant with my chosen.* *2 Thess. 2. 13, God hath from the beginning chosen you to Salvation, through sanctification of the spirit, and belief of the truth.*

5. These Covenants of Redemption and Reconciliation agree in this, that the principal ends of both, are the same; which were,
1. The highest manifestation of all the Lords glorious attributes, which were so manifested in Christ, as they were never known before (whereof in its proper place); this was one of the principal ends which the Lord had before him, both in the Covenant of Redemption, and the Covenant of Reconciliation, *Eph. 3. 9, 10, 11, And to make all men see what is the fellowship of the Mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ. To the intent that now unto the principalities and powers in heavenly places, might be known by the Church, the manifold wisdom of God, according to the eternal purpose, which he purposed in Christ Jesus our Lord.*
2. The highest and nearest union of man with God, was one of the Lords ends in both these Covenants, to make up such an union betwixt God and Man, as might be a ground and foundation of sutable communion, *Joh. 14. 20, At that day ye shall know that I am in my father, and you in me, and I in you.*
1 Cor. 6. 17, *But he that is joyned to the Lord, is one spirit.*

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5. Another principal end which God had before him in his Covenant-dealings, was the highest and fullest communication of himself to man; this end was proposed in both these Covenants of Redemption and Reconciliation; God would dispense nothing of himself unto the creatures, but by his Son; and through his Covenant with him, and with us, he purposed to communicate himself to us, 1 Joh. 5. 11, *And this is the record, that God hath given to us eternal life, and this life is in his Son.* And 1. 3, *And truly our fellowship is with the Father, and with his Son Jesus Christ.*

6. The Covenant of Suretiship made with Christ, and the Covenant of Redemption and Grace made with sinners; agree in this, That the good and advantage of both these Covenants redounded unto us, even as the honour of both accrues unto the Lord, who after the opening of this subject of his Covenant-dealings with Christ, and through him with us, *Isa. 42. 1, to 8,* immediately subjoyns, *I am the Lord, that is my name, and my glory I will not give to another;* both these Covenants were transacted to the praise of the glory of his grace, *Eph. 1. 6.* But the profit and advantage of both is ours, not his; and if these words, *Psal. 16. 2, 3, My goodness extendeth not unto thee, but to the Saints that are in the earth, and to the excellent, in whom is all my delight,* be the words of Christ (or relating to Covenant-transactions betwixt *Jehovah* and Christ), as most part of that Psalm is, and some Expositors apply it; and I do not see why it may not more fitly be applied to Christ, than to *David*; I say, if these words be Christ's, they speak the point in hand fully. Besides, see *Rom. 5. 15, The grace of God, and the gift by grace, which is by one man Jesus Christ, hath abounded unto many.* 2 *Cor. 4. 15, For all things are for your sakes; that the abundant grace might through the thanksgiving of many, redound unto the glory of God.*

7. They agree in this, That there is exchange of places betwixt Christ and his elect redeemed seed, in both these Covenants. In the Covenant of Suretiship he taketh our Law-place and room, and putteth himself in the sinners stead (as hath been said), *Heb. 10. 7, Lo, I come, to do thy will.* And again, in the Covenant of Reconciliation, we take Christ's Law-place, or rather have bestowed upon us that place and room with God, which the Law allowed to him that obeyeth the Law, and satisfieth
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the Law to the full: Hence 'tis said, that we are *made the righteousness of God in him*, 2 Cor. 5. 21. This is our place by the Covenant of Reconciliation, to have that high righteousness of our Surety, unto which the God-head gave excellency, and the *righteousness of the Law* (is said) *to be fulfilled in us*, Rom. 8. 4. to wit, the passive righteousness thereof, in suffering for the breach of the Law: and how was this? only by commutation and exchange of places with Christ our Surety, who put himself in our place, and put us in his.

8. The Covenant of Redemption, and the Covenant of Reconciliation, agree in many properties; both these Covenants are free, gracious, everlasting, ordered in all things, sure, &c. as may fully appear by what is already spoken of the properties of the Covenant of Suretyship, and by the second part of this Treatise, which relates to the properties of the Covenant of Grace.

2. In the next place let us take notice of the difference between the Covenants of Redemption and Reconciliation, whereby it may appear that these are two Covenants, and not one and the same. These Covenants differ,

1. In the *rise*: although they agree thus far in the rise, that both these Covenants had the rise from Grace (as I have shewed), yet they differ in this, that the Covenant of Redemption and Suretyship did spring out of Grace in both the parties; for therein did the Grace of *Jehovah*, and the Grace of Jesus Christ appear; it was the gracious pleasure and good will of both the parties, which equally gave it the first rise. But the Grace that giveth the rise to the Covenant of Reconciliation, is not shared between the parties, but it stands all upon one side: Grace in God, and in our Lord Jesus Christ, without any gracious disposition or qualification upon our part (till it be wrought in us by the Grace of Christ) giveth the first rise to the Covenant of Reconciliation and Grace made with sinners, Tit. 2. 11, *For the grace of God that bringeth Salvation, hath appeared unto all men.* 1 Joh. 4. 10, 19, *Herein is love, not that we loved God; but that he loved us, and sent his Son to be the propitiation for our sins.—We love him, because he first loved us,* Rom. 5. 8, 8, *For when we were yet without strength, in due time Christ died for us.—But God commendeth his love toward us, in that while we were yet sinners, Christ died for us.*

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2. These Covenants differ in the *property of eternity*; for although both are everlasting Covenants, yet both are not *eternal*. The Covenant of Redemption is eternal; for the Lord does not begin in time to design Christ a Surety and Mediator; nor does the Son begin in time to be a Consenter; but we are to understand the Apostles saying, *he was made surety*, Heb. 7. 22. by Christ's own saying, *I was set up from everlasting*, &c. Prov. 8. 23. 1 Pet. 1. 20, *Who verily was fore-ordained before the foundation of the world; but was manifest in these last times for you*. But the Covenant of Reconciliation is no more eternal, than all other things which come to pass in time, which were from eternity decreed with God, *Act. 15. 18, Known unto God are all his works, from the beginning of the world*; for although the Covenant of Reconciliation was decreed from everlasting; yet it had no being as a Covenant, nor could have any, till first there were objects created to deal with in the way and terms of a Covenant; till first the Covenant of works were entered with man, and broken too; till first man by his breach of the first Covenant, and his fall into sin and enmity with God, became a qualified object for reconciliation, and the Grace that is peculiar to this Covenant: Then came the news and knowledge of a Redeemer to Adam, immediately after his fall (for the Grace and love of Christ which longed for this opportunity, to be made manifest, made haste, when man was now a qualified object); then tidings came in all haste to lost man, of a Saviour, when he was lying sick unto death of his fall, *Tit. 1. 2, 3, In hope of eternal life, which God that cannot lye, promised before the world began: But hath in due time manifested his word through preaching*; then came the ransom to be testified in due time.

3. The *Parties* are different. In the Covenant of Suretiship and Redemption, the Parties are *Jehovah* and his only Son Christ (as is before proved); but in the Covenant of Reconciliation, the Parties are God the Father, Son and Spirit, and lost Sinners, *2 Cor. 5. 19, God was in Christ reconciling the world unto himself, not imputing their trespasses unto them*. The one is stricken betwixt God and Christ *God-man*, a person that is not meer man, considered in the precise notion of Reconciliation, as betwixt God and meer men, *1 Tim. 2. 5, For there is one God, and one Mediator between God and men, the man Christ*

Christ Jesus. The one is a Covenant betwixt God and his *only begotten natural Son*, Heb. 5. 5; the other is betwixt God and *many Sons*, even his adopted Sons, Heb. 2. 10. the Covenant of Redemption is made with *Christ personal* (as hath been proved); the Covenant of Grace (as it comprehends the whole business of Grace, from beginning to end) with *Christ mystical*, head and body, Heb. 2. 13. with him and the children whom God hath given to him; the Covenant of Suretyship is made with Christ as a *peculiar chosen person*, Psa. 89. 19, *I have exalted one chosen out of the people*; who did by that Covenant take upon him a publick capacity, wherein he did ever thereafter act, in heaven and earth; but the Covenant of Grace is made with Christ as a *publick person*, representing many with Christ, as the second *Adam*, who stood and covenanted for all his seed, Heb. 2. 13, *Behold, I, and the children which God hath given me.* Rom. 5. 19, *For as by one mans disobedience, many were made sinners; so by the obedience of one, shall many be made righteous.* Gal. 3. 16, *Now to Abraham and his seed were the promises made: he saith not, and to seeds, as of many; but as of one, and to thy seed which is Christ.* The Covenant of Redemption was betwixt God, and the man who is his fellow, Zech. 13. 7. the Covenant of Reconciliation is betwixt God and Men, who are the work of his hands; not his equals, but his subjects, his servants, &c. and these of the lowest rank and degree, Heb. 2. 6, 7, *What is man, that thou art mindful of him, or the Son of man, that thou visitest him: Thou madest him a little lower than the Angels.* The Covenant of Redemption is betwixt God and his Son in favour and friendship with him, who never offended him, Mat. 3. 17, *This is my beloved Son, in whom I am well pleased*; but the Covenant of Reconciliation is betwixt God and his enemies, sinners at variance and enmity with God; and it's made with Christ, only as he took the sinners place, Rom. 5. 8. 10, *But God commendeth his love towards us, in that while we were yet sinners, Christ died for us;—for when we were enemies, we were reconciled to God.*

4. The Covenant of Redemption, is an equal Covenant; but the Covenant of Reconciliation is unequal: This difference is in the Nature of these Covenants. I say, the Covenant of Redemption is an equal Covenant, being betwixt equal parties, and upon equal terms and conditions (as I have already shewed).

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But the Covenant of Reconciliation made with sinners, is an unequal Covenant, where there is, 1. Infinite inequality betwixt the parties, betwixt Man and his Maker; God who worketh, and who shall let it? *Iſa. 43. 13.* and man, who *layd in the ballance, is altogether lighter then vanity, Pſal. 62. 9.* Betwixt God who giveth conditions to his creatures; but taketh none from them; and man, who giveth no conditions to God, but is bound to accept what conditions he is pleased to give. 2. There is a vast disproportion and inequality in the terms and conditions of this Covenant, betwixt that which is promised upon God's part, and that which is required upon man's part; betwixt the condition of the Covenant of Reconciliation, and the promises and blessings thereof: O what vast inequality and disproportion betwixt our *little faith*, and of *low stature*; and the *far more exceeding and eternal weight of glory* that is promised to the believer! *2 Cor. 4. 18.*

5. There was no Mediator in the Covenant of Redemption, neither was there need of any; the parties covenanting being so near to one another, and in so good terms, *Prov. 8. 30, Then was I by him, as one brought up with him, and I was daily his delight, rejoicing always before him.* Neither could there be any Mediator in this Covenant; for who could interpose betwixt the Father and the Son? *Joh. 10. 30, I, and my Father are one*; and from whence should the Mediator be taken when that eternal transaction was made when Christ was set up from everlasting, before his works of old? *Prov. 8. 22, 23.* But in the Covenant of Reconciliation, there is a Mediator (the need whereof, we shall shew in its proper place); there is a *days-man*, a person who interposeth betwixt the parties who are at variance, and travelleth in the peace, *1 Tim. 2. 5, For there is one God, and one Mediator between God and men, the man Christ Jesus.* *Heb. 12. 24, And to Jesus the Mediator of the new Covenant.*

6. The Promises of these two Covenants are different: 1. There be many promises in the Covenant of Reconciliation made to us, that cannot agree to Christ, and whereof he was not capable; such as the promises of a new heart, of cleansing from all filthiness and Idols; the promises of repentance, remission of sins, and the like, *Ezek. 36.* 2. There were promises made to Christ in the Covenant of Redemption, that were pecu-

peculiar to himself, that were peculiar for the preheminency of the Head and Captain of our Salvation, and whereof we are not capable, such as a throne at the right hand of God, a name above every name, Dominion from Sea to Sea, all power in Heaven and Earth, and the like, *Heb. 1. 8, 13. Phil. 2. 8, 9. Psal. 89. 22, 25, 27. Isa. 53. 10, 11. Mat. 28. 18.*

7. There be many *threatnings* annexed to the Covenant of Reconciliation: Threatnings of Gospel-vengeance to the transgressors of the Covenant, *Heb. 2. 3, How shall we escape, if we neglect so great salvation, which at first began to be spoken by the Lord, and was confirmed unto us by them that heard him? 1 Cor. 16. 22, If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.* But there are no threatnings in the Covenant of Suretiship, nothing denounced against the man Christ if he should fail of his undertakings; for there was no use nor place for threatnings in that Covenant, in regard the undertaker was exempted from all possible failing in the performance, the man Christ could not possibly sin, nor fall short of that Covenant, in regard of the personal union.

8. The *Commands* and *conditions* of the Covenant of Redemption and the Covenant of Reconciliation are different: For, 1. There are commands in the Covenant of Redemption peculiar to Christ alone, and such as are not required of us, nor do belong to us; such as the command of taking upon him our nature, and laying down his life, and making his soul an offering for Sin, &c. *Heb. 10. 5, 7. Job. 13. 18. Isa. 53. 10, 11.* Again, there are commands and conditions required in the Covenant of Reconciliation, which are peculiar to us alone; such as the commands of believing in Christ, repenting and working out our Salvation with fear and trembling, &c. *Act. 16. 31. and 3. 19. Phil. 2. 12.* The former is Christ's work, not ours; and these are conditions required of us, not of Christ. 2. All the commands of the Covenant of Redemption are conditions: whatsoever work is put upon Christ to do, is a condition of his Covenant with *Jehovah*; but all the conditions of the Covenant of Reconciliation, are not conditions of the righteousness and life therein promised; else Justification should be of works, *Rom. 4. 4, 5, Now to him that worketh is the reward not reckoned of grace, but of debt: But to him that worketh not, but believeth*

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on him that justifieth the ungodly, his faith is counted for righteousness. Phil. 3. 7. But what things were gain to me, those I counted loss for Christ. 1. The conditions of the Covenant of Redemption, are works, down-right obedience, doing and suffering, Joh. 17. 4. I have glorified thee on the earth, I have finished the work which thou gavest me to do. But the condition of the Covenant of Reconciliation, is grace, not works, Rom. 4. 16. Therefore it is of faith that it might be by grace, to the end the promise might be sure to all the seed; Not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all. 4. The conditions of the Covenant of Redemption, are antecedent meritorious conditions; for which the reward and wages promised to Christ by that Covenant is given, Joh. 17. 4, 5, I have finished the work which thou gavest me to do. And now, O father, glorify thou me with thine own self. But the conditions of the Covenant of Reconciliation are not antecedent conditions, such as are in civil contracts of Justice, when one thing is given for another; but they are consequent conditions, such as hold forth the connexion and order of things: Conditions which do not hold forth the cause for which God gives the things promised, but the connexion of things, the qualification of the subject, or the way and means of conveyance, by and through which he gives the things promised, and without which he will not give them, Rom. 3. 24, 25, Being justified freely by his grace, through the redemption that is in Jesus Christ: Whom God hath sent forth to be a propitiation, through faith in his blood.

9. The Covenant of Redemption carried not for our consent, to make it an actual Covenant; neither had any dependency upon man, or any act of his will; but alone upon the free will and good pleasure of him who is Lord of our will, and could give us away to Christ, without our knowledge and consent, when yet we were not; because he hath power over the clay, and can indeclinably bow the wills of Men and Angels: therefore, I say, this Covenant carried not for our saying Amen to it; but was actually concluded and transacted with Christ, who was set up from everlasting in Heaven as designed Mediator, before we were in a capacity to know it, or to say yea, or no: being a deed that was from everlasting, as we have often hinted from Prov. 8. 22, to 31. But the Covenant

of Reconciliation made with us, depends principally upon Christ's eternal transactions with *Yehovah*, whereby we were virtually in Covenant with God, through his undertaking for us, to procure our consent unto such conditions of righteousness and life, as his Father had fore-ordained, *Yoh. 6. 37. All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out.* So also it cannot be an actual formal Covenant with us, without our own consent: before we are actually and formally in Covenant with God, through Grace; and before we receive any actual benefit by a new Covenant state; not the Spirit only must say come; but the Bride also, *Rev. 22. 17, 20, And the Spirit and the Bride say, Come, — Amen, even so.*

3. But although these Covenants are on this wise to be differenced and distinguished; yet they are not to be divided and separated: there is an observable conjunction and connexion betwixt the Covenant of Redemption made with Christ, and the Covenant of Reconciliation and Grace made with us Sinners; which doth demonstrate the dependance of this latter upon the former, and that the Covenant of Reconciliation hath its rise and original from the Covenant of Redemption made betwixt *Yehovah* and Christ.

These two Covenants are conjoynd together by a five-fold connexion.

1. By an *inseparable* connexion: There is such a near and strict conjunction betwixt these Covenants, that they cannot be separated; take away the Covenant of Suretyship, and the Covenant of Grace falls to the ground; this can no more stand without that, than a house without a foundation; take away the foundation, and the whole building and superstructure falls. God hath founded the Covenant of Reconciliation made with us, upon the eternal compact of Redemption which he made with Christ; his Covenant with Christ is the key and corner-stone of the whole frame and building of his Covenant with us; yea, it is the very pillars of the house that wisdom hath built; of that Master-piece of work that is worthy the wisdom of him that framed it, and cannot be separated from the Covenant made with us, *Prov. 9. 1, Wisdom hath built her house, she hath bewen up her seven pillars:* therefore the Lord gives the Name to Christ, a pre-

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corner stone; a sure foundation, Isa. 28. 16. Hence also the whole building of Covenant-mercy and faithfulness with us, is joyned with God's Covenant with Christ, Psal. 89. 2, 3, *For I have said, Mercy shall be built up for ever, thy faithfulness shall thou establish in the very heavens: I have made a Covenant with my chosen.* Isa. 59. 21, *As for me, this is my Covenant with them, saith the Lord, My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, saith the Lord, from henceforth and for ever.*

2. By an infallible connexion, whereby one thing doth necessarily and certainly follow upon another: for supposing that God hath made a Covenant of Redemption with Christ, and hath from eternity given a people to him, to be redeemed by him; it necessarily follows that this redeemed people shall come under Covenant-dealings with Christ, by faith in him; for if that go before, this must needs follow, Job. 6. 37, *All that the Father giveth me, shall come to me: and him that cometh to me, I will in no wise cast out.* And 17. 6, 8, *I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me, and they have kept thy word. For I have given unto them the words which thou gavest me, and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me:* The reason is manifest; because as nothing is here transacted in time, which was not from eternity concluded in the counsel of God's Will; so nothing is there concluded, nothing agreed betwixt Jehovah and Christ that can miss to take effect, Act. 15. 18, *Known unto him are all his works, from the beginning of the world.* And 4. 27, 28, *For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done.* And 13. 48, *And as many as were ordained to life, believed.* Isa. 54. 10, *And the pleasure of the Lord shall prosper in his hand.*

3. These two Covenants are conjoynd by an Insuperable connexion, such as the strength of no opposition can overcome;

come; for the Covenant of Suretiship made with Christ, hath such strong influence on the Covenant of Reconciliation made with us, that it regardeth no opposition in the way of that work: but the people who are given to Christ by that first Covenant to be redeemed by him, he doth redeem them out of all Nations by the mighty efficacious power and working of his Spirit; he bows their wills indeclinably to believe; *to hearken that their souls may live;* and to make with him an everlasting Covenant, Isa. 55. 3. Joh. 17. 2, *As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him;* the force of this Covenant with Jehovah draws so, that nothing can keep back the Sinner from coming, Sing. 1. 4, *Draw me, we will run after thee.* Matth. 16. 18, *Upon this rock I will build my Church, and the gates of hell shall not prevail against it.* Zech. 10. 8, *I will hiss for them, and gather them; for I have redeemed them.*

4. By a secret and hidden connexion, which natural eyes and carnal minds cannot see nor take up: This secret and mystery of the Covenant was long hid in God's breast, even after it had a being betwixt him and Christ; yea, and how great a secret was it in the world, even after it began to break forth first in Paradise? Col. 1. 26, *Even the mystery which hath been hid from ages, and from generations; but now is made manifest to his Saints.* Psal. 25. 14, *The secret of the Lord is with them that fear him, and he will shew them his Covenant.* It is but one continued tract of Covenant-grace, one current of the water of life, that run along like a river under ground, hidden in the secret counsel of God's Will, and kept close betwixt God and Christ, and at length brake out above ground in a Covenant of peace with believers, Heb. 6. 17, 18, *Wherein God willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an Oath: That by two immutable things, wherein it was impossible for God to lye, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.* Joh. 17. 7, *Now they have known that all things whatsoever thou hast given me, are of thee.*

5. These Covenants are conjoynd by a beautiful connexion, which eminently shineth in the exact correspondence of the Covenant of Suretiship made with Christ, and the

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the Covenant of peace made with us; which being laid together, do perfectly quadrate, and answer one another in all points. O what a deal of beauty is to be seen in the connexion of the Covenants of Redemption and Reconciliation! In the former all things relating to the Redemption and Salvation of Christ's elect seed, were plotted and contrived; in the latter, the same things are executed; by that Covenant they were ordered, by this they are acted. It is the same business in the hand of Christ, by the Covenant of Reconciliation, which was long before in his heart, when he made a Covenant with Jehovah: the same design of love acted him in both. Now Christ negotiates the same business which was long before undertaken by his Suretiship, *Joh. 17. 6, 7, 8, I have manifested thy Name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me, and they have kept thy word. Now they have known that all things whatsoever thou hast given me, are of thee. For I have given unto them the words which thou gavest me, and they have received them, and known surely that I came out from thee, and they have believed that thou didst send me.* 2 Cor. 5. 19, 21, *God was in Christ reconciling the world unto himself, not imputing their trespasses unto them: and hath committed unto us the word of reconciliation. For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.* Zech. 9. 11, *As for thee also, by the blood of thy Covenant, I have sent forth thy prisoners out of the pit wherein is no water.*

In a word, there is such a connexion between the Covenant of Redemption made with Christ, and the Covenant of Reconciliation made with us, as is betwixt the cause and the effect; God's Covenant with Christ is the cause; his Covenant with us is the effect: for it hath a proper efficiency in the producing of this, such as is betwixt the root and the branch, the fountain and the streams; the Covenant made with us, did spring out of that fountain, did grow out of that root; for Covenant-grace is in God's dealings with us, as sap is in the branch, and water in the cistern; but it is in his Covenant-dealings with Christ, as sap is in the root, and water in the fountain. There is such a connexion betwixt these

two Covenants, as betwixt decree and execution, deliberation and action, promise and performance, suretiship and satisfaction, bond and payment, &c. for the Covenant with Christ was in the decree of God; with us, it is the execution of that eternal decree; there it was deliberated and consulted, here 'tis acted; there the promises were made, the suretiship acted, the bond given: but in God's Covenant-dealings with us, the promises made betwixt God and Christ are performed, his act of suretiship satisfied, and actual payment and satisfaction made of all obligations which he took on.

The connexion of the Covenants of Redemption and Reconciliation may be illustrated by a similitude or two. It is as if a deed of favour were drawn for children and heirs not yet born, and the whole conveyance settled, how that deed of favour shall redound unto the benefit of children not yet born, which in due time by the wisdom of the contriver takes place and becomes actually profitable to those for whom it was intended. The Covenant of Redemption is the wise contrivance of this deed of favour to a seed given to Christ, but not yet created; and the Covenant of Reconciliation is the conveyance by which the favour intended for this elect people takes place.

Or, as if a Marriage were concluded by a wife father betwixt his only son, and a person wholly under his power at his disposing; but now under-age, not marriageable, nor capable to give consent to such a contract as were drawn up; but the knowledg of this is kept up from the bride a great while, but at last the bridegroom makes proposals according to his fathers concluded contract, and gains the brides heart and consent to the intended match; this matter is all of a piece, and every part of it connected with another; but the first part is the work of the Covenant of Redemption betwixt *Yehovah* and Christ; And the latter part is the work of the Covenant of Reconciliation betwixt God and Sinners.

Or as if a King upon petition with his Son should grant a fair Charter with many priviledges, to persons who yet know nothing of the King's favour, the actual communication of these priviledges being suspended till the King's Son actually

actually own these persons for his Subjects, and they actually own him for their Lord. The Covenant made with Christ is the fair Charter: the Covenant made with us is the mutual owning betwixt the King's Son, and the persons to whom the favours and privileges of the great Charter of Redemption was intended.

CHAP. VI.

Of the Grounds of assurance and comfort, and supports of Faith, resulting from the Covenant of Suretiship, unto all those who are in the Covenant of Reconciliation and Grace.

I Shall shut up the Doctrine of the Covenant of Redemption and Suretiship, with a collection of some grounds of comfort, and supports of Faith which arise from it.

1. That the original and foundation of God's Covenant-dealings with us, is an eternal compact betwixt *Jehovah* and Christ, and had not its beginning and rise from our first thoughts of that business, when we begun to entertain the news of a Saviour, and of Redemption by him; it bred not in our breasts, but was under deliberation betwixt God and Christ long before ever it entred into our hearts; yea, it was there transacted, *the heirs of Salvation* were fore-ordained unto their lot and inheritance with them who are sanctified, when the Captain of Salvation was destinate unto this work, *2 Thef. 2. 13, God hath from the beginning chosen you to salvation through sanctification of the spirit, and belief of the truth.* And it is only the manifestation of this to us, and our consent to it that is of yesterday, and but lately transacted, *Joh. 17. 8, For I have given unto them the words which thou gavest me, and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send*

send me. Heb. 6. 17, 18, *Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his will, confirmed it by an oath: That by two immutable things, in which it was impossible for God to lye, we might have strong consolation, who have fled for refuge, to lay hold upon the hope set before us. O how comfortable and strengthening is this to the weak believer, that eternal Covenant-love, Covenant-dealings, and Covenant-relations and engagements, begin at the head Christ, fall first upon him, and descend to his redeemed seed, Eph. 1. 3, 4, Blessed be the God and father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him, before the foundation of the world, &c.*

2. That the same love of the Father and of Christ, which now hath appeared and broken forth, in drawing thee into this new Covenant-state, Jer. 31. 3, *The Lord hath appeared of old unto me, saying, I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee; hath been in action for thee and about thee in eternity, when thou wast not, Prov. 8. 23, 31, I was set up from everlasting, from the beginning, or ever the earth was.—Rejoycing in the habitable part of his earth, and my delights were with the sons of men.* How should that support faith, and comfort and assure our hearts, that the love of God and of Christ did provide a rich inheritance for us when we were not yet created, and did provide a physician before we fell sick: who had a Redeemer in readiness, before the fall of Man, which he foresaw: who provided a Surety before he was needed, to be in readiness to strike hands for our Debt; that Christ spoke kindly for us, when we were not present: that he took our case in hand undesired: that he undertook for us when we had neither being, nor action, nor vote, nor knowledge of his undertaking.

3. That our Redemption and Salvation hath so very little of our will in it, and so much of Gods Will, and that of Grace, so much of his gracious Will, or of the good pleasure of his Will, Eph. 1. 5. *Being now by the Covenant of Suretiship, the will of the Father and of Christ, without our knowledge or consent, or any act of our will, Job. 6. 3, 9, And this is the fathers will that hath sent me, that*

of all which he hath given me I should lose nothing, but should raise it up at the last day. With 17. 24, *Father, I will that they also whom thou hast given me, be with me where I am.* And there is now no more of our will in all the business, but so much as is captivated, bowed and carried after Gods will, Phil. 2. 13, *For it is God that worketh in you both to will and to do of his good pleasure.* Psal. 110. 3, *Thy people shall be willing in the day of thy power.* And how sweet and comfortable is it, that Salvation is by the Covenant of Suretiship, taken off the mutable will of man, the slippery yea and nay of mans free-will, and laid upon the immutability of his counsel, Heb. 6. 17, and will, *with whom there is no variableness!* Rom. 9. 15, *I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.* Jam. 1. 18, *Of his own will begat he us with the word of truth.*

4. That by the Covenant of Suretiship the fountain and well-spring of Life, and Salvation, and of all the influences that must needs act us toward it, lay out of our selves, and are placed in Christ, Psal. 8. 7, *All my springs are in thee.* Col. 3. 3, *Your life is hid with Christ in God.* The Well-head of Life to Adam was in himself; and that which was placed in himself went dry, he had no other Fountain whence he had assurance to draw and fetch any more: but by Christs Suretiship, the spring of Life and Salvation to us is placed in him, which makes it indefectible to us; and O how sweet is that to the believer, that his Salvation is fountained in Christ! thus when his water fails within, he needs do no more but turn the water-cock of Faith that is in his own heart, and take in fresh supplies from Jesus, *the resurrection and the life,* Joh. 11. 25. Isa. 27. 3, *Left any hurt it, I will keep it night and day: I will water it every moment.* Joh. 4. 14, *The water that I shall give him, shall be in him a well of water springing up into everlasting life.* Joh. 14. 19, *Because I live, ye shall live also.*

5. By the Covenant of Suretiship, our Rights and Charters, I mean the promises not of Heaven and Salvation only, but of all our concerns, are in a surer hand than our own, and under better keeping: for now by that Covenant they are in Christs keeping, to whom the promises are made,

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Gal. 3. 16, Now to Abraham and his seed were the promises made; he saith not, and to seeds as of many, but as of one, and to thy seed, which is Christ. He is the first heir of all things, Heb. 1. 2. to whom the first title and right to the promises, which are our Charters, doth belong: they were first his, before they were ours: yea, and he was the first possessor too; upon Christ did all the acts of Gods Covenant-love to us fall first, Act. 13. 34, I give you the sure mercies of David. Most of the promises were made formally to Christ, even those which directly relate to our Calling, Justification, Salvation, Isa. 53. 10, 11, And the pleasure of the Lord shall prosper in his hand. He shall see of the travel of his soul, and shall be satisfied. By his knowledge shall my righteous servant justify many, for he shall bear their iniquities. And these that were not made formally to him, such as the promise of a new heart, a new spirit, remission of sins; yet these were made to him eminenter, they were laid down in him, and consigned in his hand: for Christ is not only the fountain and original cause of all the promises, who merited by his Blood, Remission, Righteousness and Life, which the Lord makes ours by free promise; but he is also the first subject of the promises: Christ receiveth all the Covenant-promises which are our Rights and Charters, and he keepeth them, and manageth them for our use, as may most tend to our good: Christ is made by his Suretiship, that excellent Ark which keepeth the tables of the Covenant, and the book of the Law and Covenant, Dent. 31. 26. 1 King's 8. 9, How sweet and satisfying is it, that our Rights of Heaven is in such a Charter-chest, and in the hands of such a keeper, even under Christs custody, who shall give a good account to his Father of all that is committed to him? Job. 17. 12, Those whom thou gavest me I have kept, and none of them is lost: and whose keeping is in high account with all those who know him, 2 Tim. 1. 12, For I know whom I have believed; and I am persuaded that he is able to keep that which I have committed unto him against that day.

6. By the Covenant of Suretiship Christ and the believer are in a manner in one Writ; for notwithstanding that there be differences between the Covenant made with him, and that which is made with us, (as is before shewed):

yet it may be said, that Christ and the believer are some way in one Writ.

1. Because these two Covenants are all of a piece; they are to be distinguished, but not divided: it is the same design of Grace, the same business of redeeming and saving lost Man, that is carried on in both.

2. Although Christ and the believer be not formally, and as parties, in this Writ of Christs Surety-covenant to God; yet they are virtually, and as to their interests and concerns. It is Christs business and concernment, and the believers too; even all his eternal concerns that are in that Covenant, and ours, these meet together, and are transacted in one Writ: and thus even among men, a person may be said to be in a Writ, where his concerns are handled.

3. Because of the contexture and interweaving, not only of Christ and the believers interests, but also of their Names in the same Writ. For in the Covenant where his Name is put alone as undertaker, and which is his single bond, to wit, the Covenant of Suretyship; even there is the believers Name put, as being the person for which he payed a price, and for whom he undertook, and who were promised to him for a seed, as a satisfying-sight for the travel of his Soul. And again, in the Writ given to us, we stand not alone in Covenant-dealings with God; but in the same Writs of the promises made to the believer, Christs name stands as principal party Covenanting for us, and receiving the promises, as is manifest from what is already said.

There is not only a contexture, but a commutation with Christ and the believers Name in the Covenant-writs: for his Name is put in our Bond, for he wrote himself the sinner (legally,) and in the sinners place under the Law accursed: and our Name is put in the Writ of Justification given to him, and the new Law of Faith writes the believer righteous and blessed, 2 Cor. 5. 21, *For he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him.* Gal. 3. 13, 14, *Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree*

res. That the blessing of Abraham might come on the Gentiles through faith. Rom. 3. 22, *Even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe: for there is no difference.*

3. There is not only a commutation, but a community of Writs betwixt Christ and the Believer: for one Writ and Promise-wreath, God, the God and Father of our Lord Jesus Christ, and the God and Father of the Believer: this Covenant-relation to him and us, is by the great promises of the Covenant, *Heb. 1. 5, I will be to him a Father, and he shall be to me a Son. Psal. 89. 26, 29, He shall cry unto me, Thou art my Father, my God, and the rock of my salvation.---His seed also will I make to endure for ever.* One Writ makes Christ the first Heir, and Son of the promise; and the Believer a younger Brother coming in under Christ the first Heir, *Psal. 89. 27, Also I will make him my first-born.* Gal. 3. 26, *For ye are all the children of God, by faith in Christ Jesus.* Rom. 8. 17, *And if children, then heirs, heirs of God, and joint-heirs with Christ.* One Writ and letter of acquittance dischargeth both Christ and the Believer from the curse and condemnation of the Law, *Rom. 8. 3, 4, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh. That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit.* O how comfortable and strengthening is this, that Christ and we are in one Writ, that our Covenant intereits and relations to God, and all his and our concerns are thus bound up in one Writ! if his title to God, to Heaven, to promises, be good and valid, ours is so too; if he acquit and defend his own Charters, he doth the same for ours: blessed are they who are united to him in this New Covenant-relation.

6. By the Covenant of Suretiship, Christ is constituted the grand Instrument and Actor of all things that appertain to his peoples Redemption and Salvation, and that not only of eternal Salvation and Redemption, which he alone brought unto his people, *Heb. 5. 9, And being made perfect, he became the author of eternal salvation unto all them that obey him.* Heb. 9. 15, *And for this cause he is the mediator of the new Testament, that by means of death; for the redemption of the transgressions that were under the first testament; they*
who

who are called, might receive the promise of eternal inheritance. Luk. 1. 68, *Blessed be the Lord God of Israel, for he hath visited and redeemed his people: And of such part of that Redemption as is wrought within time, Heb. 7. 25, Wherefore he is able also to save them to the uttermost that come unto God by him: But of whatsoever Salvation and other administrations are good for them in this life: And therefore we find that Christ was the grand Instrument, and had an active hand in the deliverance of his people from all afflictions and oppressions in all ages, Isa. 63. 5, 9, And I looked, and there was none to help, and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me, and my fury it upheld me.---In all their afflictions he was afflicted, and the Angel of his presence saved them; and in his love and in his pity he redeemed them, and he bare them, and carried them all the days of old. It was Christ the Angel of the Covenant, Mal. 3. 1, who delivered Jacob from all evil, Gen. 48. 16, It was he who brought the people out of Egypt, and said to Moses, And now come, I will send thee unto Egypt. He it was who appeared unto Moses in the Bush, and made him a ruler and a deliverer, Act. 7. 32, 34, 35. It was he that brought the people out of Babylon, and built the temple, Zech. 6. 12, 13, Behold the man whose Name is the Branch, and he shall grow up out of his place, and he shall build the temple of the Lord. Even he shall build the temple of the Lord, and he shall bear the glory, &c. If the temporal Salvation of the Church and people of God lay upon men, how cold a comfort were that? Isa. 59. 16, And he saw that there was no man, and wondered that there was no intercessor. Psal. 142. 4, I looked on my right hand, and beheld, and there was no man that would know me: refuge failed me, and there was no man cared for my soul. And if the working of that part of our Salvation which the Lord hath made the Believers Duty, and hath commanded him to do for his own Soul, if that lay upon us alone, how heavy would it prove? Phil. 2. 12, Work out your own salvation with fear and trembling. But O how warm, how comfortable is it, what a support to faith, that Christ is by his Suretyship engaged to work all manner of Salvation for his people, and to become the grand instrument, and chief actor thereof! Isa. 63.*

Chap. VI. *from the Covenant of Suretiship.*

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13, *I that speak in righteousness, mighty to save: I have trodden the wine-press alone, and of the people there was none with me.* Phil. 2. 13, *For it is God that worketh in you both to will and to do of his good pleasure.* Heb. 12. 2, *Looking unto Jesus the author and finisher of our faith.*

8. By the Covenant of Suretiship, all the hard conditions lay upon Christ; all that the Law requires of Man condition-ways: he was made under the law, Gal. 4. 4, that we might not be under the law, but under grace, Rom. 6. 14. O how sweet and comfortable is it to the poor weak Believer, who finds himself so very insignificant a creature at all Covenant-conditions, to know that by Christs Suretiship, 1. He did take upon him all conditions which the law requires of man, to abide in every thing that it requires: the Believer is yet under the commands of the Law; but I say not under the conditions thereof: for it is not to him a Covenant: Christ also did bear the curse of the Law, but that which the Believer suffers even of the things that were sometimes written in the book of the Law, are now written in the book of Covenant-mercies. 2. Christ did take upon him all the conditions that are works, and nothing rests to the believer condition-wise, but that which is grace, Rom. 4. 16, *Therefore it is of faith, that it might be by grace.* Its true, the Believer yet worketh, and is created unto good works, Phil. 2. 10, But all working condition-ways, was upon Christ by his Suretiship. 3. The principal and most significant condition of Redemption, Salvation, and all Covenant-blessings and privileges promised to us, is Christs doing his part of the Covenant of Suretiship; his laying down his life, this was not only a condition of the reward that was to be given to Christ personal, but even of all the promises that were made to him, concerning his redeemed seed, Isa. 53. 10, 11, *And the pleasure of the Lord shall prosper in his hand. He shall see of the travel of his Soul, and shall be satisfied: by his knowledge shall my righteous servant justify many, for he shall bear their iniquities.* 4. By this Suretiship, beside all that he hath fulfilled and done in his own person, he is under a Covenant to work in his people what God requireth condition-ways of them, Job. 4. 3, 7, *All that the father giveth me, shall come to me; and him that*

that cometh to me, I will in no wise cast out. O how comfortable is it, that Christ is under a Covenant to enjoy his Eleſt people, not for any thing they can do for themſelves, but for the work that he hath wrought, and the conditions that he hath fulfilled in his own perſon, and is obliged to fulfil and work in them. And indeed the promiſes are fulfilled to us, not becauſe we fulfil the condition, but for Chriſt, in whom they are made to us, and who by his Suretiſhip did perform all conditions that the law doth require.

9. That in the Covenant of Suretiſhip the Believer is undertaken for by both the parties: 1. *Jehovah* undertakes, forasmuch as he promiſes a redeemed ſeed to Chriſt, and engages that he ſhall ſee them, *Iſa.* 53. 10, *He ſhall ſee his ſeed.* Now he who undertakes for this, muſt needs undertake that they ſhall be born again; ſo that the Lord is undertaker for our believing, Juſtification, Perſeverance, and Salvation: then *Jehovah* is engaged by Covenant with Chriſt to make ſure our believing and Salvation, as he will be true to his Son, to whom he gave this promiſe, and to himſelf and his holy nature, for he cannot deny himſelf. 2. Chriſt hath undertaken for us alſo. He is made Surety, *Heb.* 7. 22. He hath given Bond for our believing, and Salvation; he hath by an eternal act of cautionry, acted himſelf for all them who ſhall believe on him, body for body, life for life, ſoul for ſoul, that his life ſhall go for theirs, that his ſoul ſhall be in their ſouls ſtead, *Iſa.* 53. 10, *When thou ſhalt make his ſoul an offering for ſin.* And by the Mediatory office that he took upon him, he hath laid Bonds upon himſelf, and made a neceſſary duty of his office, to ſave his people, to become a *Captain of Salvation* to them, to bring many ſons to glory, *Heb.* 2. 10. And that he will be faithful in this office he hath taken Bonds upon him, that by vertue of his office, and place, he muſt do whatſoever is for his peoples welfare: See *Heb.* 3. 1, 2, *Conſider the Apoſtle and High-prieſt of our profeſſion, Chriſt Jeſus, who was faithful to him that appointed him.* Chap. 2. v. 17, *Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High-prieſt, in all things pertaining to God, to make reconciliation for the ſins of the people.* How comfortable is this to the weak Believer? and how

how strengthening to Faith, to consider that *Yehovah* gave Bond from eternity to Christ, and stands engaged to him, for the bowing of our rebellious wills, and for such a frame of heart to us, as our Redemption and Salvation necessarily requires! And that Christ stands engaged to be to all his own *a merciful and faithful High-priest!* and that, by the Bonds he hath laid upon himself, it *behoved him* to be so! *Heb. 2. 17.* O consider! he can no more be unconcerned with our concerns, he can no more be untouched with, and want a feeling of our infirmities, than he can cease to be a merciful and faithful High-priest; which qualifications he behoved to take upon him, by taking on that office, *Heb. 5. 2, 3.* Chap. 2. v. 17. Chap. 4. v. 15. Christ can no more fail in any thing pertaining to our peace with God, and our Salvation, than he can break his faith of Suretiship, and fail in Covenant-faithfulness, and the Bonds that he hath given to *Yehovah*.

10. By the Covenant of Suretiship passed betwixt *Yehovah* and Christ, the believer is in a sure confirmed state; he is not in a tottering, slippery, mutable condition, as were the Angels that fell, and like to Adams first Covenant-state; but the believer is in a sure confirmed state, as sure as the Elect Angels who never fell. 1. By the Covenant of Suretiship the believers *help is laid upon one that is mighty*, *Psal. 89. 19.* A potent person is his helper, for their Redeemer is strong, *Deut. 33. 27, The eternal God is thy refuge, and underneath are the everlasting arms.* *Isa. 40. 28, 29, Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary, there is no searching of his understanding? He giveth power to the faint: and to them that have no might, he encreaseth strength.* 2. By this Covenant there is a great juncture of undertakings for the believers standing, to wit, by both the parties of that Covenant. 3. By this Covenant the believers standing and perseverance is taken off the creatures mutable will, and is now upon the gracious immutable counsel of Gods will, *Heb. 6. 17, Wherein God, willing more abundantly to shew unto the heirs of promise, the immutability of his counsel, &c.* *Luk. 12. 32, Fear not little flock, for it is your fathers good pleasure to give you the kingdom.* 4. By

this Covenant salvation, the weight of Salvation is taken off the creatures acting, and laid upon Christ, *Iſa. 49. 6, Thou thou mayest be my salvation unto the end of the earth.* *Joh. 17. 2, As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.* 5. The same confirming-grace that is given to the Elect Angels, is by Christ's Covenant of Suretiship ensured, yea, given in Christ to the believer, *in whom ye are compleat,* *Col. 2. 10.* *2 Tim. 1. 9, Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began.* 6. The honour of Christ Mediator, by this Suretiship of his, lies at the stake for the weak believers standing, *Joh. 17. 10, All mine are thine, and thine are mine. I am glorified in them.*

How should this comfort the believers heart, and support his faith, that though he be not yet without the reach of dangers, yet by Christ's Suretiship he is in a confirmed state? that he can no more fall quite away from his state of Grace and Faith, than *Jebovah* can break to Christ, or Christ break to his Father, which is impossible? *Pſal. 89. 35, 36, Once have I sworn by my holiness, that I will not lye unto David. His seed shall endure for ever.* *Rev. 1. 5, And from Jesus Christ who is the faithful witness.* That the faith of the least of them that believe on Christ, can no more fail, than Christ can want his reward, which is impossible, *Iſa. 53. 11, He shall see of the travail of his soul, and shall be satisfied.* Christ cannot be left unsatisfied, which he should be if the faith of any of his should fail, in regard of Christ's Suretiship; the weak believers legs can no more fail, in regard of Christ's Suretiship, than his arms can fail, *Pſal. 40. 11, He shall gather the lambs with his arms.*

11. Whatsoever Christ acted by the Covenant of Suretiship, he did it for us, and we did that in him. For, 1. Whatsoever he acted by vertue of the Covenant of Suretiship, he acted as a Surety. Now a Surety is one that undertakes and does for another, and whose deed by the allowance of the Law, stands for the deed of that person for whom he was undertaker: a person who puts himself in the stead of another; such a person was *Judah* for *Benjamin*, *Gen. 43. 9.* Chap. 44. 32. 2. Whatsoever he acted by vertue

virtue of this Covenant, he acted as a publick person, I do not say that in the transacting of the Covenant of Suretiship Christ acted as a publick person: for then fallen man should be an undertaker to satisfie justice, and to pay a price of blood to God for his own sin, because a person who represented him, did undertake this: but I say, after Christ personally considered, had by the Covenant of Suretiship taken upon him this publick capacity and place, whatsoever he acted by doing or suffering, he acted still as a publick person: Now a publick person is one who personates, represents and acts the part of another, so that what he doth (*as such*) that other person whom he represents, is reckoned by the Law to do: such publick persons were Adam and Christ; the *first man* and the *second*, the heads of two families, who represented all that came of them, their seed and heirs, *Rom. 5. 12, &c. 1 Cor. 15. 21, 22.* Consider, how comfortable this is to the believer, and what support it affords to his faith; look over his state, his condition, his actions, all that he was made, all that he did, all that was done to him; he was made, and did, and suffered all that for the believer; and his Elect people were made, and did, and suffered, and received all that in him: when he died, God reckoned us dying then, and would have us reckon so also, *Rom. 6. 10, 11, For in that he died, he died unto sin; but in that he liveth, he liveth unto God. Likewise, reckon ye also your selves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.* When he suffered and satisfied the Law, God reckoned that we did so also, *Gal. 3. 13, Christ hath redeemed us from the curse of the Law, being made a curse for us.* When he was acquitted and discharged of the Debt, when he rose again, and was released from the Prison and Bonds of the Law, we did so also, *Rom. 4. 25, Who was delivered for our offences, and was raised again for our justification. 1 Cor. 15. 20, 21, But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death; by man also came the resurrection of the dead.* When he entered into Heaven, and had reception, and a welcome of Covenant-favour, there we did so also, and had the same welcome, *Eph. 2. 6, And hath raised us up together, and made us sit together in heavenly places in Christ Jesus.* For he

acted all these things in our stead; and all these things were done to him, as a person representing us.

12. By the Covenant of Suretiship, beside all other Attributes in God, Justice it self, that is most terrible to the believer, and was sometimes a dreadful Attribute, and speaking nothing less than Damnation to fallen man, is now turned to be as much for the believers Salvation, as any other attribute in God: and upon that account is, and may be comfortably looked upon, 1 *Joh.* 1. 9, *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.* If you ask, How can that be, that Justice should be for the forgiveness of our sins, if we do but confess them, though we can make no satisfaction to justice for them? Christ by his Suretiship hath brought about the business, and handled the matter of Salvation so, that Justice and Righteousness is as forward, as much engaged to save the believer, as any other Attribute in God, 1 *Joh.* 2. 2, *And he is the propitiation for our sins: and not for our sins only, but also for the sins of the whole world.* For, 1. Christ hath satisfied Justice by a condign-price, the price of the blood of a person who is God; he hath payed the believers Debt to the least farthing. 2. He pleads this satisfaction, and his own righteousness for the people whose Debt he took upon him to pay; and thus he carried his matter by righteousness and Justice. Now Justice, when 'tis satisfied and made for a person, is as comfortable, as 'tis terrible when it is unsatisfied, and against a person. How sweet and comfortable is this to the believer, that by the Suretiship of Christ, not only favour and grace is for him, but Justice also? that satisfied Justice is the sinful believers friend, stands on his side; and if God be righteous and just, he will, he must, he cannot but forgive the confessing-believer, and save him upon Christs account, who suffered and satisfied *punitive* Justice, and merited by a condign-price, holding proportion with the thing which he bought, that *commutative* and *remunerative* Justice should give this reward for his work.

Learn hence, 1. From the Covenant of Suretiship, to frame an answer to all temptations from our own frailty, mutability, inconstancy, mixture of unbelief with faith, of corruption

ruption with grace, &c. and the like: the weak believer thinks, *Adam* and the Angels fell, who had no sin in them, who had habitual grace in perfection, and how can I stand The Covenant of Suretiship answers these and the like assaults of the weak believers faith: 1. *Thou standest by faith*, which excludeth boasting: and if thou *be not high minded, but fear*, Rom. 11. 20, thou shalt stand by faith: but they stood by the Law of works, which doth not exclude boasting, Rom. 3. 27. And therefore they feared not, but were lifted up, and fell. 2. That same low despised thing, the little weak faith that is in thee, as it is of another kind than any faith which was in them, which was not faith in Christ Mediator, so it is given to thee for another end, even that thou mayest by going out of thy self, *stand by faith*; and cometh from another spring, which makes it indefectible, Luk. 22. 32, *But I prayed for thee that thy faith fail not*: this is his seed that remaineth in him that is born of God, 1 Joh. 3. 9. 3. Although *Adam* and the Angels that fell, had habitual grace in perfection, without mixture of corruption; yet they had no promise nor assurance of the spirit and actual influences which the weakest believer hath sealed upon him by promise, Ezek. 36. 27, *And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them*. 4. Neither had these grace in the store-house, Christ given to them; though they had a fair stock, yet it was all in their own hand at adventure, and the well head and fountain of life to them was placed in themselves, or the streams were cut off from the fountain; but to the weak believer, the fountain of life and grace is placed in Christ, Eph. 2. 12, *For we are his workmanship, created in Christ Jesus unto good works*. Joh. 1. 25, *And of his fulness have all we received, and grace for grace*. 5. Nor was Christ an undertaker and Surety for the Angels that fell, nor for *Adam* in his first Covenant state; he gave no Bond, nor came under any act of Suretiship for their standing, Heb. 2. 16, *For verily he took not on him the nature of Angels, but he took on him the seed of Abraham*. God never said to them as he doth to the believer, Psal. 89. 19, *I have laid help upon one that is mighty*.

2. Learn hence to admire and study these eternal depths
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of love and wisdom that shine forth in Gods Covenant-transactions with Christ, *Eph. 3. 18, 19, That you may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge.* This glorious mystery the Angels desire to search into, though not so much concerned in it as we, and shall not believers much more study it? 1. The wisdom and knowledge that found out this way, that was beyond the possible reach of men and Angels; that lost man who was in as hopeless a condition as the Apostate Angels, should be by a Surety, by such a Surety undertaken for, when Angels were passed by, *Heb. 2. 16.* 2. The everlasting out-goings of that same eternal love, which came forth in Covenant-transactions betwixt the Father and the Son, when these objects of his love and eternal delight were not yet revealed, nor knew any thing of it, *Prov. 8. 23, to 31.* What a wonder is this, that the heart of God, the delights of God should be taken up about such objects! 3. The Sovereign graciousness and free preventing-grace of this Suretiship, that Christ became Surety and undertaker, and came to fulfil his Suretiship, not sought for, not sent for, not so much as desired by us, to undertake and act any thing for us, *Isa. 65. 1, I am sought of them that asked not for me, I am found of them that sought me not. I said, Behold me, Behold me, unto a nation that was not called by my Name.* 4. The seasonableness of his sending the notice of this unto us; the Lord provided a Physician before we were sick, and sent him to us *in due time,* *1 Tim. 2. 6. Gal. 4. 4.* When fallen man was sick unto death, when Justice with a fiery sword kept him out from happiness, when he was running away, and hiding himself at the voice of God *Gen. 3. 10:* When the cure was desperate, and the remedy impossible to our knowledge, then came the news of a Surety to undertake for us in our low condition. 5. The double tenure whereby the believer holds his pardon and life through Christs Suretiship, by free-grace, and by Justice, *Jam. 3. 24, Being justified freely by his grace, through the redemption that is in Jesus Christ.* The Covenant of Redemption has provided both, that Free-grace should acquit wretched sinners, and Justice also should discharge them

them for a full price laid down: Christ hath said to *Yehoshua* by his Covenant of Suretiship, as *Paul* said to *Philemon* concerning *Onesimus*, *Philan. v. 18, 19, If he hath wranged thee, or owed thee ought, put that on mine account. I Paul have written it with my own hand, I will repay it.* And this answers all that Law and Justice, and the accuser can say; and therefore the believer may well say with *Paul*, *Rom. 8. 33, 34, Who shall lay any thing to the charge of Gods elect? It is God that justifieth, who is he that condemneth?*

3. Learn how needful the knowledg and perswasion of Christs Suretiship and undertaking for us is. Nothing is more necessary than to believe this, 1. For the right understanding of our Debt to him, who did so freely, being under no necessity of nature, and not desired by us, undertake for us, and put his soul in our souls stead: a worthy study indeed, and well becoming a believer to know what we owe to *Jesus* the Surety of the Covenant, who spoke for us behind our backs, when we were absent, and who laid down his Bond for ours, *1 Cor. 6. 19, 20, Ye are not your own, for ye are bought with a price, therefore glorifie God in your body and in your spirit, which is Gods.* 2. For the establishing our hearts in the faith of our Salvation, and compleat Redemption: is there any thing can so establish the heart of a believer, as to know that Christ is an undertaker for him? he that can believe that Christ became Surety for him, in the eternal Counsel of God, cannot reasonably doubt, but he will fulfil all his undertaking, and that he shall be saved by his Surety-actings, *Rom. 5. 8, 9, 10, But God commendeth his love towards us, in that while we were yet sinners, Christ died for us. Much more then being now justified by his blood, we shall be saved from wrath through him. For if when we were enemies, we were reconciled to God by the death of his Son: much more being reconciled, we shall be saved by his life.* 3. For silencing all the actings of unbelief in us, and the perverse suspicions of our heart concerning Gods Covenant Good-will towards us; all which do resolve upon some apprehensions of breach of the Covenant of Suretiship betwixt *Jehovah* and Christ: for if that stand fast upon both sides, what place is there for doubting and unbelief, *2 Tim. 2. 13, If we believe not, yet he abideth faithful, he cannot de-*

ny himself. Rom. 3. 3, 4, *For what if some did not believe, shall their unbelief make the faith of God without effect? God forbid.*

4. Nothing more necessary for engaging our hearts in the study of faith and holiness, and unto a walk becoming the redeemed of the Lord, than the faith of Christs Suretiship.

Three ways does this engage unto holiness and becoming walking.

1. Morally, and by way of excitement and motive: the faith of Christs Suretiship and undertaking for us, is both an inviting, and encouraging motive to be holy, forasmuch as we are chosen in Christ to be holy, and given to him to be made holy, *Eph. 1. 4, According as he hath chosen us in him before the foundation of the world, that we should be holy, &c. Job. 17. 17, Sanctifie them through thy truth, thy word is truth. Heb. 2. 11, For both he that sanctifieth, and they who are sanctified, are all one.*

2. By way of obligation: Christs Suretiship doth oblige us, and lay on Bonds and Obligations to this duty, that we should believe and be holy: and he who hath the faith of Christs Suretiship cannot but judge so, *2 Cor. 5. 14, 15, For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead. And that he died for all, that they which live should not henceforth live unto themselves, &c. 1 Cor. 6. 20, For ye are bought with a price, therefore glorifie God in your body, and in your spirit, which are Gods.*

3. By way of real influence: the faith of Christs Suretiship hath real influence upon the believers heart, to make him study to walk like the redeemed people; if the threatenings of the Law and Gospel have some influence upon the spirit of man, to make him obey the Law or Gospel, 'tis without doubt they have a moral influence; and when accompanied with the spirit, they have real influence, *Heb. 2. 3, How shall we escape, if we neglect so great salvation? Chap. 12. v. 25, See that ye refuse not him that speaketh: for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven.* Sure the gracious Covenant of Suretiship be-
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twixt *Jehovah* and Christ, the undertakings of Christ, for the believer must much more have influences upon the believers spirit, and really put him to it, to walk like a ransomed soul, *Gal. 2. 20, I am crucified with Christ; nevertheless, I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me. 2 Cor. 7. 1, Having therefore these promises, dearly beloved, let us cleanse our selves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord.*

CHAP. VII.

Of the Name Mediator, what it signifieth, and how it agreeth to Christ.

That there is a Mediator of the Covenant of Grace, and but one only, even the Lord Jesus Christ, doth clearly appear from *Heb. 8. 6. Chap. 9. v. 15. Chap. 12. v. 22, 23, 24. 1 Tim. 2. 5, For there is one God, and one Mediator between God and man, the man Christ Jesus.*

The first Covenant which was of works, had no Mediator: for then there was no disagreement betwixt God and Man; but this Covenant under which we stand by Grace, hath a Mediator, and needeth one, as I shall shew by and by.

Concerning the Mediator of the new Covenant, we shall consider, 1. The Name, what it signifieth, and how it agreeth to Christ. 2. The necessity of a Mediator in the new Covenant. 3. The Person that is Mediator. 4. The Office of Mediatorship, and these things that belong unto it. 5. The grounds of comfort, and supports of faith arising to believers from Christs Mediation.

1. The Name *Mediator*, *mediator*, properly signifies a midler, whether he be such in regard of his Person or Office, *one betwixt two, Gal. 3. 20, Now a mediator is not a mediator of*

one, but God is one. And a Reconciler, as the Hebrew word signifies, *Joh. 9. 33*, Neither is there any days-man betwixt us, that might lay his hand upon us both מוֹכִיחַ, *Mochjach*, *Grat. de satisf. Christi*, cap. 8. a Triester; one who interpolet for taking away differences betwixt disagreeing parties. It signifies also one that declareth things betwixt parties, *internuntius interpres*, one that goes betwixt parties, and carries the mind of each to other; in which sense *Moses* was a typical Mediator betwixt God and the Children of *Israel*, who carried the will of God to them, and carried back their answer to God, *Gal. 3. 19, 20*, with *Exod. 19. 3*. Chap. 20. v. 19. *Deut. 5. 5*.

Socin. de servat. And although *Socinus* plead that the word Mediator, signifies nothing in Scripture but an Interpreter, the fallhood whereof doth evidently appear from, *Heb. 9. 15*, And for this cause he is the mediator of the new Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance, &c. *1 Tim. 2. 5, 6*, For there is one God, and one Mediator between God and man, the man *Christ Jesus*, who gave himself a ransom for all, to be testified in due time. Also, he would have *Christ* to be a Mediator, only in this last sense, that is, Gods Interpreter: yet all the three significations of the word do agree to *Christ*; and he is called the Mediator of the new Covenant, with respect to all the three. 1. He is one betwixt two, that middle person, God and man equally distant from both, equally drawing near to both parties, and so in a fit capacity to mediate and interpose, *Mat. 1. 23*, And they shall call his name *Emanuel*, which being interpreted, is God with us. He is the days-man, the Reconciler, and triester of the difference, who hath interposed and actually composed the difference, *Eph. 2. 14, 16*, For he is our peace, who hath made both one. And that he might reconcile both unto God, in one body by the cross, having slain the enmity thereby. *2 Cor. 5. 19*, God was in *Christ* reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. *Col. 1. 20*, And having made peace by the blood of his cross, to him to reconcile all things to himself. 3. He is the Mediator in this sense also, and Interpreter, who published and declared the new Covenant,

Covenant, and the peace, *Eph. 2. 17, And came and preached peace to you which were afar off, and to them that were nigh.* He went betwixt the parties, and carried the offers of one, and the acceptation of the other. In which respect he is called the *Messenger* or *Angel of the Covenant*, *Mal. 3. 1.* And so much for a taste of the Name and signification of the word *Mediator*: of the thing we shall speak, when we come to speak of the Mediators Person and Office.

More particularly; Why is Jesus called the *Mediator of the new Covenant*, *Heb. 12. 24*? Or, in what respects does this Name agree to him? and what may it import?

I will not trouble the Reader with the enumeration of how often and ordinarily he is found *in medio*, in the middle; he that Gerard. loc. pleaseth may read it elsewhere. But I think he is called the Mediator of the new Covenant upon a fourfold account. 1. In respect of his Person, because he was a *middle person*, participating of both parties, *but* ~~between~~, having interest in both parties, *God-man*; *Immanuel*, *God with us*, or *God us*, *Mat. 1. 23.* 2. In respect of his Office, not only a middle-person, but a *middle officer*, designed for a middle-work, for dealing betwixt God and man in the great transaction of *Reconciliation*, *Col. 1. 20.* 2 *Cor. 5. 19.* 3. In respect of his *fitness* and qualifications to interpose betwixt God and man, (whereof more afterward, at this time but a passing-word of it). He was the only fit person to lay hands on both parties: In Heaven or Earth, there was not found a fit person to mediate betwixt God and man until Heaven and man, God and man, be joyned in one person, to make a fit Mediator, a person equally distant from, and equally near unto both parties. A person who is Gods fellow, *Zech. 13. 7, Awake, O sword, against my shepherd, and against the man that is my fellow.* And who is our fellow, made himself our companion, and like unto his brethren, *Heb. 2. 14, 17.* A person who is Gods Son, and our brother, *Joh. 20. 17, I ascend unto my father, and your father; and to my God, and your God: our Goel, Job 19. 25, For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth.* Our kinsman, who had the right of Redemption. 4. He is called Mediator, the

Gerard. loc.
com. de per-
son, &c. offic.
Christi loc. 4.
c. 3.

midling person, not only in regard of his fitness, but upon the account of his *actual interposing*, and stepping in betwixt the disagreeing parties; because he acted and executed the Mediators Office which he took upon him, and for which he was fitted; he acted the day-mans part in the treaty of peace: he, through whom the whole Covenant of peace from beginning to end was transacted; who stood in every passage of it as a middle person, through whom God dealt with us, and we with him.

1. Through him was the Covenant with us first motioned, and by him was the motion and overture entertained on our behalf: there had never been a Covenant betwixt God and fallen men, had not Christ stept in to overture the reconciliation of Justice and Mercy, *Prov. 8. 30, 31, Then I was by him, as one brought up with him, and I was daily his delight, rejoycing always before him. Rejoycing in the habitable part of his earth: and my delights were with the sons of men.* He is *Mediator Propositionis*, or rather *proponendo*, the person through whom the first motion of it was made and entertained.

2. Through him was the business done, and ended in the Counsel of God: he entertained the motion of a Covenant; and agented it till it was a closed bargain, in an eternal plot betwixt his Father and himself, *Psal. 89. 3, I have made my Covenant with a chosen: I have sworn unto David my servant. Chap. 40. v. 7, Then said I, Lo, I come.* He is *Mediator Interpositionis*, who obtained and procured, that the proposal of free Redemption should be a concluded Agreement.

3. Through him we were represented in Christs transaction with his Father: he interposed and did the business by way of representation, as the Head of the Church in the name, and on the behalf of many, *Heb. 2. 13, Behold I, and the children, which God hath given me. 2 Tim. 1. 9, Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus, before the world began.* He is *Mediator representationis*, the person that stood and represented many: When God spoke with us in him, as the Angels did with Israel in Jacobs loins, for there he spoke with us, *Hos. 12. 4.*

4. Through

4. Through him did God strike hands with us: the stipulation on our part was made by him, whom God took as a responſal perſon, and in our room to bargain with, *Heb. 7. 22, By ſo much was Jeſus made a ſurety of a better Teſtament. Pſal. 89. 19, I have laid help upon one that is mighty. I have exalted one choſen out of the people.* He is *Mediator, fidei-juffionis*, the perſon who put his name in our Bond, and ſtept in as a Sponsor and Surety for the broken man.

5. Through him is the whole Covenant fulfilled, and every word of it hath a being, *ex parte dei* he fulfilleth all that is promiſed on Gods part, *2 Cor. 1. 20, For all the promiſes of God in him are yea, and in him are Amen:* And *ex parte hominis*, he worketh in us, and for us, whatſoever is required of us, *Phil. 1. 21, Being filled with the fruits of righteouſneſs, which are by Jeſus Chriſt, unto the glory and praiſe of God. Heb. 12. 2, Looking unto Jeſus the author and finiſher of our faith.* He is *Mediator impletionis*, the perſon in whom the whole Covenant is fulfilled and accompliſhed.

6. Through him came the news of this ſecond Covenant: he proclaimed and publiſhed the glad tydings, *Iſa. 61. 1, The ſpirit of the Lord is upon me, becauſe the Lord hath anointed me to preach good tydings unto the meek, Eph. 2. 17, And came and preached peace to you which are afar off, and to them that were nigh. Pſal. 40. 9, I have preached righteouſneſs in the great congregation.* He is *Mediator promulgationis*, the chief herauld and meſſenger, the perſon by whom, and by his appointed ſervants, the Covenant was and is preached.

7. Through him is the myſtery made manifeſt in the hearts of his people: he ſhines upon the myſtery of the Covenant, and makes it to be underſtood; and this ſecond diſcovery of God in Chriſt, can never be revealed but by the Mediator himſelf, *Joh. 27. 6. I have maniſeſted thy name. 2 Cor. 4. 6. For God who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jeſus Chriſt. Joh. 1. 18, No man hath ſeen God at any time: the only begotten Son, which is in the boſome of the Father, he hath declared him.* He is
Mediator

Mediator illuminationis, or the very *medium* of this new-Light, the person by whom the Covenant is revealed.

8. By him was a price told down to Justice on our behalf: he interposed to satisfy Justice on the terms it stood upon, and entered his person in prison for us, till he payed the Debt by the price of his blood, after which he was set at liberty, *Heb. 9. 12, 15, But by his own blood he entered in once into the holy place, having obtained redemption for us. And for this cause he is the Mediator of the new Testament, that by means of death, &c. Rom. 3. 24, Being justified freely by his grace, through the redemption that is in Jesus Christ.* He is *Mediator redemptionis seu satisfactionis*, the person that made the satisfaction, and payed the price to Justice to the full, by his obedience to death.

9. Through him is the difference actually composed, and the peace made, the disagreeing parties are brought together in him as a middle person, and fit resting-place, *Eph. 2. 13, 14, But now in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ. For he is our peace, who hath made both one. Heb. 2. 17, To make reconciliation for the sins of his people.* He is *Mediator reconciliationis*, the person that made the peace, and in whom the difference is composed, *2 Cor. 5. 19, God was in Christ reconciling the world to himself.*

10. Through him are all the blessings of the Covenant applied to us, and the fruit of his purchase is drawn forth by his intercession as a Priest for ever, which he doth as a Mediator, *Heb. 7. 25, Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.* He is *Mediator applicationis seu intercessionis*, the person that still mediates and officiates before God on our behalf, for fresh applications of all his purchase.

11. Through him we receive all the blessings of the Covenant: he receives them for us, and Christ Mediator is constitute great Lord Dispensator and Theasaurer, the head of the Church, who receiveth blessings for the whole body, and every member thereof, *2 Tim. 1. 9, According to his own purpose and grace which was given us in Christ Jesus before*

before the world began. Eph. 1. 3, *Blessed be the God and father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.* Psal. 68. 18, *Thou hast received gifts for men. He is Mediator receptionis, the person who receiveth all the blessings of the Covenant at the first hand; who is the store-house, and fountain, the person on whom all the acts of Gods love are first put forth, Joh. 1. 14, 16, And the word was made flesh, and dwelt among us; and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth,---And of his fulness have all we received, and grace for grace.*

12. Through him was the Covenant with us confirmed: he sealed the new Testament with his own blood, and interposed by his death to make the Covenant Gods irrevocable will of grace to us-ward, Gal. 3. 15, 17, *Though it be but a mans covenant, yet if it be confirmed, no man disannulleth or addeth thereunto. And this I say, That the Covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years after cannot disannul, that it should make the promises of none effect. Heb. 6. 17, 18, Wherein God, willing more abundantly to manifest unto the heirs of promise the immutability of his counsel, confirmed it by an oath, that by two immutable things, wherein it was impossible for God to lye, we might have strong consolation, who have fled for refuge to lay hold upon the hope set before us. He is Mediator confirmationis, the person in whom, and by whom the Covenant was confirmed.*

13. Through him is the Covenant a closed bargain, as to the addition of our consent to it: through him are our hearts engaged to the bargain: he travellet with us to get our consent to it, 2 Cor. 5. 19, *God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Ezek. 20. 37, And I will cause you to pass under the rod, and I will bring you into the bond of the Covenant. Rev. 22. 17, And the spirit and the bride say, Come. He is Mediator, adstipulationis seu consensus nostri, the person who interposeth for the subjection of our consent, and to get our heart to say Amen to the Covenant; and is therefore called the Apostle and High-priest of our profession, or adstipulation, Heb. 3. 1.*

14. Through

14. Through him is the Covenant held fast with all those who are once really engaged in it, that it crumble not away as the first Covenant did, but may stand firm and stable, *Psal. 89. 34. 35. My Covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness, that I will not lye unto David. Joh. 17. 12. Those that thou gavest me, I have kept, and none of them is lost. He is Mediator conservationis, the person who conserveth and keepeth the peace betwixt the covenanted parties, and makes the Covenant sure, 1 Joh. 2. 1, 2. And if any man sin, we have an advocate with the father, Jesus Christ the righteous. And he is the propitiation for our sins.*

From this, that Christ is Mediator of the new Covenant:

Use 1. This sheweth the misery of all those who are under the Covenant of works, which is the state of all natural men. Christ is not Mediator of that Covenant under which you stand; you must either do for your selves, or think of changing your Covenant state; for Christs mediation doth not reach you, so as you continuing in that condition can have any actual benefit by it, *Joh. 17. 9, I pray for them, I pray not for the world, but for them that thou hast given me, for they are thine.*

Use 2. This sheweth also the blessed state of believers who are in the Covenant of grace: you are not come to the Mountain that cannot be touched; you may with boldness approach to God with your services; and for obtaining blessings and directions from him; you have a Mediator to deal for you; if he be angry at any time, you have one to put between you and his anger, to speak for you when you dare not speak for your selves; to procure blessings for you when you deserve none, *1 Joh. 1. 2, If any man sin, we have an advocate with the Father, Jesus Christ the righteous. Eph. 2. 18, For through him we both have an access by one spirit unto the Father. Chap. 3. v. 12, In whom we have boldness and access, with confidence by the faith of him.*

Use 3. Since Jesus Christ is Mediator of the new Covenant, then he must be employed, and acknowledged in all things pertaining to the Covenant, *Heb. 2. 17, And in all things pertaining to God: for if it be a business betwixt God and*

and a man who is within this Covenant, that falls within his office, 1 Tim. 2. 5, *For there is one God, and one Mediator between God and men, the man Christ Jesus.* In all things he must be employed as Mediator, and acknowledged and honoured as Mediator, Joh. 5. 23, *That all men should honour the Son, even as they honour the Father.*

CHAP. VIII.

Of the Necessity of a Mediator; and Reasons why this Covenant is established in the hands of a Mediator.

Concerning the necessity of a Mediator in the Covenant of Grace, it is to be remembred, that we speak not of an absolute necessity of that which God could have done by his absolute power: whether he could have restored man without a Mediator, and have pardoned sin without a satisfaction: nor of a natural necessity: but we speak of an hypothetical, respective necessity, upon connexion of one thing with another; In regard of the decree of God, who having purposed not to suffer sin to pass utterly unrevengeed, neither yet to destroy all mankind in the punishing of sin, and satisfying of Justice; but to glorifie himself in such manifestation of his grace, as should have satisfaction to Justice carried along with it: In this respect it was necessary that a Mediator should be found who might do the work in this manner.

*Aquin. sum.
1 part Q. 19.
art. 3.
Elias in sent.
lib. 1. dist. 33.
Sect. 7.*

The Reasons shewing the necessity of a Mediator, or Gods ends in establishing the Covenant in the hand of a Mediator, are of three sorts, according to three great ends which God hath before him in the work of our Redemption; The glory of God, the glory of Christ, and the good of his people.

1. Some Reasons there are which most directly respect God himself, and his glory.

X

2. Others

2. Others respect Christ and his honour, as Mediator in this employment.

The third sort respect the Creatures good and happiness.

And, 1. The Reasons of establishing this Covenant in the hands of a Mediator, which respect God himself, and his glory, may be, 1. For the glory of his Greatness and Majesty; it is his glory to be dealt with like himself, throughout the whole business of our Salvation.

1. It was for his honour that he should carry like a Superior wronged: it became the Majesty of the Lord to keep at a distance with sinners, and not to be dealt with immediately by the parties who had done him the wrong; but by the Mediation and Intercession of another great Person, *Mal. 1. 14, For I am a great king, saith the Lord.* Heb. 7. 25, Men must therefore come to God by him, by a Mediator. 2. It became the Majesty and Honour of God to be dealt with only by his own Son, he being the greatest Courtier in Heaven, and who knew most of his fathers mind, *Joh. 1. 18, No man hath seen God at any time: the only begotten Son which is in the bosom of the father, he hath declared him.*

2. For the glory of his Wisdom: This was a plot becoming the wisdom of God, and much for the honour of it, to find out this way of making up an union betwixt God and man. Again, by bringing down God to man, and bringing up man to God, and trisiting both to meet in a Mediator: wonderful did the wisdom of God appear in the Reconciling Justice and Mercy, and making them meet together in this business; in punishing sin, and setting the sinner free; in making a Covenant with us through a Mediator, when there could be none without a Mediator, *Eph. 3. 10, 11, To the intent, that now unto the principalities and powers in heavenly places, might be known by the Church the manifold wisdom of God: according to the eternal purpose which he purposed in Christ Jesus our Lord.*

3. It was for the glory of Gods Goodness and Free-grace, that grace may be acknowledged, and dealt with like free-grace; therefore there must be a Mediator, who throughout the accomplishment of our Salvation shall deal with grace by way

way of entreaty, and requests; and shall obtain our Salvation as freely by requests, as if there had been no purchase made of it through satisfaction to Justice, *Heb. 5. 17, Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears unto him that was able to save him from death; and was heard in that he feared.* Chap. 7. v. 25, *Seeing he ever liveth to make intercession for them.*

4. It was for the glory of his Justice, which must be dealt with in a way of satisfaction: grace will be dealt with by requests, *salva justitia*, which must be dealt with by a satisfaction; therefore the Covenant is established in the hands of a Mediator, who may tell down a price to Justice, *1 Tim. 2. 6, Who gave himself a ransom for all, to be testified in due time.* These two the Apostle joyns, *Rom. 3. 24, 25, 26, Being justified freely by his grace, through the redemption that is in Jesus Christ: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. To declare, I say, at this time his righteousness, that he might be just, and the justifier of him which believeth in Jesus.* The highest Justice, and the freest grace, met together in the Mediator, to save us by paying a price as fully as if there had been no grace; and entreating of favour in the matter of our Salvation: and yet as much entreaty and request is made to grace, as if Justice had received no satisfaction.

Secondly, Other Reasons respect Christ: the Covenant is established in the hands of a Mediator, for the glory of the Mediator in this employment, whose honour and glory God had in his eyes, as well as his own, *Joh. 5. 23, That all men should honour the Son, even as they honour the Father. And 16. 14, He shall glorify me, for he shall receive of mine, and shall shew it unto you.* Now the constituting and appointing Christ Mediator of the new Covenant, is for his honour, 1. In respect of the honourable offices which are laid upon him as Mediator: for it is as Mediator that he is constituted a King, a Priest, and a Prophet to his people, *Heb. 1, and 7 Chap. throughout*, which are honourable offices, *Heb. 5. 4, And no man taketh this honour unto himself,*

Of the Necessity of a Mediator. Chap. VIII.

but he that is called of God as was Aaron. *Joh. 5. 22, 23.* But hath committed all judgment to the Son, that all men should honour the Son, even as they honour the Father. 2. In respect of the exceeding great power which is put in his hand as Mediator: no less than the administration of the whole affairs in Heaven and Earth, and that every knee should bow to him, *Phil. 2. 10.* And the government shall be upon his shoulder, *Isa. 9. 6.* *Mat. 28. 18.* All power is given unto me in heaven, and in earth. *Rev. 3. 7.* He that hath the key of David, he that openeth, and no man shutteth: and shutteth, and no man openeth. 3. In respect of the great dependance that shall be upon Christ Mediator, by many supplicants resorting to him, and waiting on him, for the representing and offering of their requests. *Joh. 15. 16.* Whatsoever ye shall ask of the Father in my name, he shall give it you. *Zeph. 3. 10.* From beyond the rivers of Ethiopia, my supplicants, even the daughter of my dispersed shall bring mine offering. 4. In respect of his sole and absolute working of the whole business of our Salvation from beginning to end, every part of it being immediately from him as the Fountain and store-house, and Great Lord Treasurer of all the blessings of the Covenant, *Heb. 12. 2.* Looking unto Jesus the author and finisher of our faith. *Eph. 1. 3.* Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ. *Act. 2. 33.* Therefore being by the right hand of God exalted, and having received of the Father the promise of the holy Ghost, he hath shed forth this which ye now see and hear.

The third sort of Reasons respecting the creatures good and happiness, may be holden forth, 1. Negatively. 2. Affirmatively.

1. Without Christ the Mediator, we should have had no knowledge of God which is saving: for since the fall, God dealeth not with man immediately: nor can man see him, or hear him speak without a Mediator. This was typified, *Exod. 20. 19.* And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. But in the Mediator we see Gods face, and know him savingly, *Joh. 17. 3.* And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.

sent. 2 Cor. 4. 6, *To give the light of the knowledge of the glory of God, in the face of Jesus Christ.*

2. Without Christ the Mediator, there could be no union betwixt God and man: the distance was so great, that the parties could not come near to one another, Eph. 2. 13, *But now in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ.*

3. Without the Mediator there could not have been any communion with God: union is the foundation of communion: without Christ the Creature should everlastingly have lost the fruition of God. *Without Christ, and without God, go together, Eph. 2. 12.*

4. Without the Mediator we could never had any conformity with God; we lost the Image of God, but could never have regained it: but in Christ it is restored more excellently, 2 Cor. 3. 18, *But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord.* In a word: without a Mediator, no part of mans spiritual or everlasting good should have been brought to pass; forasmuch as all the good which God had from eternity decreed to do to man, was decreed to come to him in and through a Mediator: hence we are said to be chosen and ordained unto adoption, holiness, obedience, perseverance, &c. in and through him, Eph. 1. 3, 4, 5, *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ. According as he hath chosen us in him, before the foundation of the world, that we should be holy, and without blame before him in love. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.* 1 Pet. 1. 2, *Through sanctification of the spirit unto obedience, and sprinkling of the blood of Christ.*

But by establishing the Covenant in the hands of a Mediator, mans good is advanced. For, 1. There is a foundation laid of a higher happiness to be recovered in Christ, than was lost in Adam: for there is much more of God manifested and revealed in Jesus Christ, than was in the creation: for now we may behold his face as in a glass, 2 Cor. 3. 18, throughout. Christ, who is the brightness of his Fathers glory,

glory, Heb. 1. 3. Therefore this is a *better Covenant*, which hath *better promises* in it, laid to our hand in a Mediator, Heb. 8. 6. 2. Not only a higher happiness, and a better Covenant in that respect, but also through the Mediator there is a foundation laid of a better security for that happiness; a surer Covenant, and standing in it, than was before: a Covenant that cannot be *disannulled*, as was the first; this being established, and *ordained in the hands of a Mediator*, Gal. 3. 15, 17, 19. Jer. 31. 33, *But this shall be the Covenant that I will make with the house of Israel after those days, saith the Lord, I will put my laws in their inward parts, and write it in their hearts: and will be their God, and they shall be my people*, Chap. 33. v. 20, 21. A happiness that cannot be forefaulted, Psal. 89. 33, 34, 35. 3. Through the establishing of this Covenant in the hands of a Mediator, there is strength and height of confidence and consolation, answerable to the security granted, and the solid grounds of confidence and comfort that are laid in this Covenant; the sum whereof is, That all shall go well, notwithstanding all things in us that speak the contrary, because there is a Mediator in this Covenant, 1 Joh. 2. 1, 2, *And if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.* Heb. 7. 25, *Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.* Chap. 2. v. 17, *That he might be a merciful and faithful High-priest in things pertaining to God, to make reconciliation for the sins of the people.* And truly if there had not been a Mediator in the Covenant of grace, in whose hand it was ordained, through whom it is established with us; it had been as weak, ineffectual, and unprofitable to give righteousness and life, as the first Covenant proved.

Use 1. The necessity of a Mediator in this Covenant, cleareth one of the main differences betwixt the Covenant of Grace and the first Covenant which was of Works, where in there was no Mediator, nor need of a Mediator, the parties being friends, and in fitness to deal immediately.

Use 2. From the necessity of a Mediator in this Covenant, be convinced of your need of a Mediator. 1. Let natural men be convinced of this; you have none to deal for you, you must stand or fall by your own righteousness without any mending of it; you must do for your selves, or be undone; for there is no Mediator of that Covenant under which you stand: you must do so, or of necessity come to Christ the Mediator, that you may partake in a better Covenant. 2. Let believers be convinced of this, It is not natural men only that need a Mediator to make their peace, and to change their Covenant-state, but you also need a Mediator: 1. At all times before, and after justification, *Rom. 5. 6, 10, For when we were yet without strength, in due time Christ died for the ungodly. For if when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life.* In making your peace, and maintaining it: before, and in, and after your conversion, you will need a Mediator, till you be in over the threshold of glory; till you have put off the body of sin, *Joh. 6. 44, No man can come to me except the father which sent me, draw him.* Song. 1. 4, *Draw me, we will run after thee.* Luk. 22. 32, *But I have prayed for thee that thy faith fail not.* 2. To all intents and purposes, as well relating to your Covenant-state, as to your duties; not only for your persons, to make your peace; but also for your performances, to procure their acceptance, *Rom. 3. 24, Being justified freely by his grace through the redemption that is in Jesus Christ,* Rev. 8. 3, *And another Angel came and stood at the altar, having a golden censor, and there was given unto him much incense, that he should offer it with the prayers of all Saints upon the golden altar which was before the throne.* 3. In all things pertaining to God, whatsoever you have to do; if it be a thing that relates to God, *Heb. 2. 17, That he might be a merciful and faithful High-priest in things pertaining to God, to make reconciliation for the sins of the people.* If you have any direction to receive from God, if you have any blessing to receive, you need a Mediator to procure it to you, and to receive it for you: if you have any service to offer to God, any duty to perform, you need a Mediator both to afford you strength to perform it, and to offer it

it to God for you: if you have any evil to deprecate, you need a Mediator to avert it, whether it be for sins before, or after conversion. 1. In all cases, not only in thy deadness, and indispositions for duties, but when thy heart is in best frame, thy tenderness and good frame cannot mediate for thee, *Dan. 9. 3. 17, And I set my face unto the Lord God to seek by prayers and supplications, with fasting, and sack-cloth, and ashes.*—Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lords sake. *Isa. 38. 3. 14, And Hezekiah wept sore.*—Like a Crane or a Swallow so did I chatter, I did mourn as a Dove: mine eyes fail with looking upward: O Lord, I am oppressed, undertake for me. Not only when thou art at distance with God, and canst not find access, but when thou art nearest to him, and admitted to his presence, to speak before his throne, then thou needest a Mediator; not only for establishing thee in that good condition, but for covering the evil of thy best condition, *Isa. 64. 6, But we are all as an unclean thing, and our righteousnesses are as filthy rags.* Chap. 6. v. 5, *Then said I, Wo is me, for I am undone, because I am a man of unclean lips; and I dwell in the midst of a people of unclean lips; for mine eyes have seen the king, the Lord of Hosts.*

Use 3. Study to carry as becometh those who need a Mediator: and for this end take these directions: 1. Take care to beat down self-confidence, and self adoration, even of every thing in you that is not Christ, his gifts, and graces, and assistances not excepted; put not a created grace in Christs room; be not lifted up with these, nor led away from the Mediator by them, *Phil. 3. 3, 4, For we are the circumcision which worship God in the spirit, and rejoyce in Christ Jesus, and have no confidence in the flesh: Though I might also have confidence in the flesh: if any other man thinketh that he hath whereof he might trust in the flesh, I more.* 2. When duties go well, and a good frame of spirit is enjoyed, watch that your hearts lay not the weight of your acceptation upon these things, but that you keep them especially within sight of Christs Mediation, as the ground of your confidence, *Phil. 3. 7, But what things were gain to me, those I counted loss for Christ.* 3. Let your employing of him be as large

large as the extent of his mediation reaches to, and that is to all things pertaining to God, Heb. 2. 17. Shut him not out of his office in any thing that is a matter betwixt God and you: think not to put him to drudg at your burdens, and to slight him in other things: he will not be so dealt with. 4. Let us beware of tempting Christ, of grieving the Mediator: if you carry about with you the fresh conviction of your need of him, you will be very tender and wary of tempting him, and sinning against him, 1 Cor. 10. 9, *Neither let us tempt Christ as some of them also tempted, and were destroyed of Serpents.*

CHAP. IX.

Of the Person who is Mediator, and of the great discoveries of God which are made to us in and through Christ.

IN the next place I shall speak something of the Mediators Person, or of the Person who is Mediator, and his fitness and qualification for this work. When the person is known, his fitness for the Mediatorship will appear: for it is namely in order to that end that we speak here of the Person who is Mediator, that his compleat qualifications for that Office, and the discoveries which are made of God to us through him, may be known.

And, 1. Before we speak of the Mediators Office, let us consider the Person who is Mediator of the new Covenant, Jesus Christ, Heb. 12. 24. Chap. 8. 6. 1 Tim. 2. 5. Chap. 3. 17. Jesus Christ Mediator carries three Names, which relate to three great discoveries and manifestations of God that are made to us in him. 1. As he manifests the will of God, he is called *the word of God*, Rev. 19. 13. 2. As he manifests the nature and essence of God, he is called *the brightness of his glory*, Heb. 1. 3. 3. As he manifests the persons of the Godhead, he is called *the express Image of his Person*.

Person. I do not say these names relate only to these discoveries; but mainly,

1. The Person who is Mediator of the Covenant of grace, is he whose name is called *the word of God*, Rev. 19. 13; and that both in relation to Creation and Redemption.

1. He is the word by whom all things were made, Eph. 3. 9, *Who hath created all things by Jesus Christ*. Heb. 1. 2, *By whom also he made the worlds*. Psal. 33. 6, *By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth*. 2. He is the word in relation to the revealing all the will of God; he is *medium revelationis*, as well as *reconciliationis*. There is a new discovery of God after the fall; its a discovery of him in Christ: and this is a mystery which the Angels dive into, with stupendious endeavours, 1 Pet. 1. 12, *Which things the angels desire to look into*. Christ is the word of God that reveals this mystery, Mal. 11. 27, *Neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him*. Joh. 1. 18, *No man hath seen God at any time: the only begotten Son which is in the bosom of the Father; he hath declared him*. 3. He is the word of God in relation to the fulfilling all the word of God, and accomplishing his will, especially that which relateth to himself: this Name is given him in the time of the seventh Trumpet, Rev. 11. 15, with 19. 13; When all the promises and threatnings are to be fulfilled, then he shall be acknowledged to be *the word of God*. The ordering of all things according to the word of God, and the accomplishment of all his will since the fall, is committed to the administration of Christ Mediator, Joh. 5. 22, 23, *For the father judgeth no man, but hath committed all judgment to the Son, that all men should honour the Son, even as they honour the Father*. It was Christ that brought the flood upon the world: it was he that went down to Sodom, and destroyed it, 2 Pet. 2. 5, 6, *Jehovah did it*; Gen. 7. and 21. The same name is given to Christ. It was Christ the Angel of the Covenant that appeared in the Bush, and delivered his people out of Egypt, Exod. 3. 2, *And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and behold, the bush burned with fire, and the bush was not consumed*: Act. 7. 30, *An Angel*

Angel of the Lord in a flame of fire in a bush. It was he that brought all these Judgments on them in the Wilderness, 1 Cor. 10. 9, *Neither let us tempt Christ as some of them also tempted, and were destroyed of Serpents.* It was he that brought them to Canaan, and out of Babylon, and built the Temple, and filled it after their return, Isa. 61. 9, *By the angel of his presence he saved them.* Zech. 6. 12, *Behold the man whose name is the Branch, and he shall grow up out of his place, and he shall build the temple of the Lord.* Chap. 9. v. 11, *As for thee also, by the blood of thy Covenant, I have sent forth thy prisoners out of the pit wherein is no water.* Hag. 2. 7, *And I will shake all nations, and the desire of all nations shall come, and I will fill this house with glory, saith the Lord of hosts.* And this contributes to make Christ a fit Mediator, and to support the faith of Gods people, that the making of all things, the revealing of the will of God, and the fulfilling of it, even the whole government is upon his shoulders: which may assure our hearts that the work which he undertaketh shall be accomplished.

2. This is he who is called the *brightness of his Fathers glory*, Heb. 1. 3. As Christ is $\alpha\gamma\alpha\theta\acute{o}\varsigma$, so he manifests Gods will: here he is $\alpha\varpi\lambda\acute{\upsilon}\gamma\alpha\sigma\mu\alpha$, so he manifests the nature of God.

And here let us, 1. See what the *glory is*: I take it to be meant, not of the *essential* glory which he had with the Father from all Eternity; but of the *manifestative* Glory and Majesty of the Lord which shined forth in Christ: for it is of Christ Mediator that the Apostle is here speaking; it is the excellencies of God as they shine forth in the Mediator, which otherwise had been invisible, and could not have been seen, discovered, nor looked upon, 2 Cor. 4. 18, *But we all with open face beholding as in a glass the glory of the Lord.* Therefore the end of Christs being constitute Mediator, is for this manifestative glory whereof we read, Joh. 11. 4, *When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.* Chap. 5. v. 22, 23, *For the Father judgeth no man, but hath committed all judgment to the Son: That all men should honour the Son, even as they honour the Father.*

2. The *brightness, or sent-forth Light* here spoken of, is a

similitude taken from the Sun; wherein there is the body of the Sun, there is the light of the Sun, and the shining splendor or beams of the Sun: Interpreters think this to be an expression of the eternal generation of the Son, proceeding from the Father, as light from the Sun. I take it rather to be the manifestation of the Father in Christ the Mediator, who is otherwise invisible: as the Sun is manifested by its own light, so that if you would light all the Torches in the world, you cannot see the Sun by the light of these, without its own light: No more can you see God but in Christ Jesus, who is the brightness of his Glory, the light whereby his excellencies are manifested, *Joh. 1. 9, That was the true light which lighteth every man that cometh into the world. Mat. 11. 27, Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.*

3. This is he who is called the express Image of his Fathers Person, *Heb. 1. 3. χαρακτήρ, the imprinted form*, this similitude relates to the persons of the Godhead, as the former did to the Divine Essence and Nature. It is borrowed from the signets impression, which represents all the lineaments of the Seal, the Character is the perfect expressed Image. Mark, Christ is called the *Image of Gods Person, not of his Essence*; for he is the same Essence, not the same Person. There is in the God-head *essentia & substantia*; the Essence is but one, but the Subsistences or Persons are different, as is expressed in Scripture, *1 Joh. 5. 7, For there are three that bear record in heaven, the Father, the Word, and the holy-Ghost*: I take not this to be meant of Christ, as God principally: for so he is the same in Nature, Names and Attributes; rather than the Image of God: but I understand it of Christ as Mediator, in whom there is a full and perfect resemblance of the Fathers Attributes and Excellencies.

And here for our knowledg of the person who is Mediator, I lay down two conclusions from that comprehensive description of him: 1. That Jesus Christ hath in him a glorious resemblance, and a perfect Character of all the glorious Excellencies and Attributes of the Father, *Col. 2. 9, For in him dwelleth all the fulness of the Godhead bodily. 2 Cor. 3. 18, But we all with open face beholding as in a glass the glory of the Lord.* 2. That it is by Christ Mediator, that all the glorious

glorious excellencies of God are revealed unto us, 2 Cor. 4. 6, *For God who commanded light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.*

Consider, 1. That Gods great end in all his goings forth towards the Creature, in Predestination, Creation, Providence, &c. is his own glory, and the manifestation of his excellency, Prov. 16. 4, *The Lord hath made all things for himself, yea, even the wicked for the day of evil.* Rom. 11. 36, *For of him, and through him, and to him are all things, to whom be glory for ever.* Rev. 4. last, *Thou art worthy, O Lord, to receive glory, and honour, and power, for thou hast created all things, and for thy pleasure they are and were created.* But more especially this is his end in Redemption, Eph. 1. 6, *To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.* Joh. 17. 4, *I have glorified thee on the earth, I have finished the work which thou gavest me to do.* 2. That which is Gods end, is our happiness; even to have God manifested to us, to see him, and to have discoveries made to us of his excellencies, Joh. 17. 3, *And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.* Mat. 5. 8, *Blessed are the pure in heart, for they shall see God.* 1 Joh. 3. 2, *But we know when he shall appear, we shall be like him, for we shall see him as he is.* To see him, and be transformed by that sight, 2 Cor. 3. 18, *But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord.* 3. The way of Gods attaining his end, and our attaining our happiness (which are both one), the way (I say) is also one: it is in Christ the Mediator that God is manifested, and in him do we see God; the knowledge of his glory and our happiness are both in the face of Christ, 2 Cor. 4. 6. All the excellencies of God are manifested in Christ, he revealeth the mysteries, 1. Of his will as he is the Word. 2. Of his nature as he is the brightness of his Glory. 3. Of the subsistences and distinction of the Persons, as he is the Image of his Person; he only knows the Father, and he only can reveal the Father, Joh. 1. 18. Col. 1. 15, *He is the image of the invisible God, i.e. The excellencies*

lencies of God (otherwise invifible) are revealed by him, and to be feen in him.

These three things of God are difcovered in Jefus Chrift.
1. The Attributes of God. 2. The diftinct fubftitences of the perfons of the God-head. 3. The diftinct offices of the three Perfons.

1. There is a full manifeftation of the Attributes of God in Jefus Chrift the Mediator of the new Covenant; thefe Attributes that were never manifefted before, Mercy and Long-fuffering, are revealed in him; and thefe that were manifefted before, fhine more brightly through Chrift.

1. The Wifdom of God: there was great and infinite wifdom fhewed in creating the world, and ruling it by his wife providence; but what is that to the wifdom that is fhewed in Chrift? the wifdom that reconciled Juftice and Mercy, the wifdom that punifhed fin, and pardoned the finner? how wonderful and unfeearchable is that Wifdom, that by the fall of man, raifed him to a greater height of happinefs than ever he had before? *Rom. 11. 33, 34, O the depth of the riches, both of the wifdom and knowledge of God! how unfeearchable are his judgments, and his ways paft finding out! For who hath known the mind of the Lord? or who hath been his counfeller?* *Eph. 3. 10, To the intent, that now into the principalities and powers in heavenly places, might be made known by the Church, the manifold wifdom of God: this is, a *ποικιλότης σοφίας*, the manifold wifdom of God, which yet doth not fully exprefs the Greek word, which fignifies the manifold and various wifdom, or the wifdom of God that is full of admirable varieties: fo Beza, Erasmus, Zanchinus, Stephanus.*

2. The Goodnefs of God is manifefted in Jefus Chrift; his goodnefs and love to man appeared much at firft in making him of the rank of the higheft creatures on earth, and putting all the reft of the Creatures under his feet, *Pfal. 8. 5, 6, For thou haft made him a little lower than the Angels, and haft crowned him with glory and honour. Thou madelt him to have dominion over the works of thy hands: thou haft put all things under his feet.* This was penned to magnifie the nature of man: but in Chrift our nature is more magnified, as we fhall fhew by and by, *Heb. 1. 6, And again, when*

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he bringeth in the first begotten into the world, he saith, And let all the Angels of God worship him. This is a higher pitch of the love of God, this is the goodness of God more manifested than ever before, to give his Son Christ for man, and his Son to become sin, and a curse for man, *Joh. 3. 16, For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. 2 Cor. 5. last, For he hath made him to be sin for us that knew no sin, that we might be made the righteousness of God in him. Gal. 3. 13, Christ hath redeemed us from the curse of the law, being made a curse for us.*

3. The Mercy of God is eminently manifested in Jesus Christ: man is made to rise by his fall: Mercy never shew the light before; it was never revealed but in Jesus Christ: for it respects the creature in its misery, *Luk. 1. 72, 78, To perform the mercy promised to our fathers, and to remember his holy Covenant.----Through the tender mercy of our God, whereby the day-spring from on high hath visited us. When all the posterity of Adam were as fuel for the fire, mercy rescues and reserves some to be sons and heirs, Rom. 9. 23, And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory.*

4. The Power of God is manifested in Christ: God shewed his power in the Creation, as we read, *Isa. 40. 12, Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance, &c. Job 38, &c.* But what is this to the taking of our nature, and uniting it in a personal union with the Son of God? that God should become man; the Ancient of Days become a Child: the Incomprehensible to become comprehensible! *Col. 2. 9, For in him dwelleth all the fulness of the God-head bodily. The invisible God to become visible, and to dwell here as in a tabernacle with men, Joh. 1. 14, And the word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.*

5. The Sovereignty of God is manifested in and through Christ,

Christ; great was the Sovereignty of God that was exercised in predestination, in making of vessels of honour or dishonour, according to the pleasure of his will, *Rom. 9. 21, 22, 23, Hath not the potter power over the clay of the same lump, to make one vessel unto honour, and another unto dishonour? What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy which he had before prepared unto glory?* But all this was Sovereignty over the creature: but that Jesus Christ the Son of God should be appointed a Mediator of the new Covenant, made a Servant, commanded to lay down his life, this is greater Sovereignty, *Joh. 6. 38, For I came down from heaven, not to do mine own will, but the will of him that sent me.* Chap. 10. v. 18, *This commandment have I received of my Father.*

6. The Justice of God is manifested in Christ: Justice was seen in casting off the Angels that fell without hope: and in executing the sentence and curse of the first Covenant upon Adam, for his transgression thereof: but the world never heard of such manifestation of Justice as appears in the satisfaction of Christ to Justice; That Christ the Son of God is made sin for us, and being made so in obedience to his Fathers command, Justice spares him not, but he must be smitten to death, that satisfaction may be made for sin in our nature, *Rom. 8. 32, He that spared not his own Son, but delivered him up for us all.* *Isa. 53. 8, For the transgressions of my people was he stricken.*

7. The Holiness of God is manifested in Christ: his Holiness did appear in that holy Image which he put in Adam, and the holy Law which he gave to him under a penalty: but this holiness of the Image of God stamped on the creature, was possible to be lost, for both men and Angels were capable of sin, and did fall: but herein is a greater manifestation of Gods holiness, that a Creature, Christ-man, Christ Mediator, is made the Fountain of all Holiness, Holiness cannot be lost in him; yea, it is derived from him, *Joh. 1. 14, 16, Full of grace and truth, and of his fulness have all we received, and grace for grace.* Chap. 3. v. 34, *For God giveth*

giveth not the spirit by measure unto him. This is spoken of Christ man, of Christ Mediator; for one of the persons of the Godhead cannot receive another. O what an impression of Holiness is this! what a communication and manifestation of the Holiness of God! *The fulness of the Godhead dwells bodily* in the man Christ, Col. 2. 9. Where there is the highest union, there is the greatest communion; there was never such another union as that personal union, and therefore there could never be such a communication of God.

8. The All-sufficiency of God appears more in Christ than ever before: the declarative glory thereof shines in the restoring of lost man: for whosoever can restore lost man, can raise him to a higher happiness than he fell from; he is All-sufficient, and Almighty, and is thereby declared to be so, this did God in Christ the Mediator: this is a declaration of Gods All-sufficiency, and of Christs, Gen. 17. 1, *I am God almighty.* 2 Cor. 8. 9, *For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be made rich.* Chap. 12. 9, *And he said unto me, My grace is sufficient for thee, for my strength is made perfect in weakness: most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.*

9. The Patience and Long suffering of God was never heard of before, until it was manifested in Christ. God executed his Justice against the fallen Angels, without exercising any Patience and Long suffering towards them, 2 Pet. 2. 4, *For if God spared not the Angels which fell, but cast them down to hell.* But in Jesus Christ there is a discovery of the Patience of God, and his bearing with sinners, Isa. 40. 8, *There is a Covenant to establish the earth, that Justice do not ruine it.* Jesus Christ obtained pardon and reprimand for so ne sinners, that they should be spared, Exod. 34. 6, *And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful, and gracious, long-suffering, and abundant in goodness and truth.* In him the Lord proclaims himself merciful, and gracious, long-suffering, &c. 1 Tim. 1. 16, *Howbeit, for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a*

pattern to them which should hereafter believe on him to life everlasting. Yea, and by way of concomitancy, and for the Elects sake, reprobates reap some benefit by the Patience of God thus manifested. He suffers the creatures to mock him, and say, *Where is the promise of his coming?* 2 Pet. 3.4. Rom. 9. 22, *Endured with much long-suffering the vessels of wrath fitted to destruction.*

10. The Faithfulness of God is manifested in Christ: he was known to be true and faithful, in fulfilling the threatening and certification of the transgression of the first Covenant, Gen. 2. 17, *In the day thou eatest thereof, thou shalt surely die.* And in keeping the Covenant with all the creatures, Gen. 8.22, *While the earth remaineth, seed-time, and harvest-time, and cold, and heat, and summer, and winter, and day and night shall not cease,* Jer. 33. 20, *Thus saith the Lord, If ye can break my Covenant of the day, and my Covenant of the night, and that there should not be day and night in their season, &c.* But this was but a small declaration of his faithfulness, being compared with the manifestation of his Faithfulness in Christ, which shines so brightly in keeping Covenant and Promises with him, and with his people upon his account, notwithstanding all your unfaithfulness to him: hence by he is proclaimed to be the Lord, abundant in truth. Exod. 34. 6, 2 Cor. 1. 20, *For all the promises of God in him are yea, and in him are Amen.* Psal. 89. 34, 35, *My Covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness, that I will not lie unto David,* Mic. 7. 18, 20, *Who is a God like unto thee, that pardoneth iniquity.---Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.*

11. The Majesty of the Lord, something whereof is manifested in the Creation, Psal. 19. 1, *The heavens declare the glory of the Lord, and the firmament sheweth forth his handy-work.* But much more in restoring man; if there be a Majesty in Angels, Heb. 1. 7, *And of his Angels he saith, who maketh his Angels spirits, and his ministers a flame of fire.* And in godly men, which is but a little discovered here, &c. shall be more fully afterward, 2 Thess. 1. 10, *When he shall come to be glorified in his saints.* O what excellent Majesty must

must there be in Jesus Christ? *Heb. 1. 13, But to which of the Angels said he at any time sit on my right hand, until I make thine enemies thy foot-stool. And what shall be revealed in him, when he shall come in glory? 2 Thess. 1. 7, When the Lord Jesus shall be revealed from heaven, with his mighty angels. Col. 3. 4, When Christ who is our life shall appear, then shall ye also appear with him in glory.* You see then all the Attributes of God are made more bright, and get a new lustre in Jesus Christ the Mediator: he is the brightness of his Fathers glory, and the express Image of his Person.

2. The distinct Subsistences of the Persons of the God-head and blessed Trinity, are more brightly discovered in Jesus Christ, than ever before: God was but darkly seen before in the distinct Subsistences of the persons of the Trinity; but in the Gospel, through Jesus Christ, there is a glorious manifestation thereof, *2 Cor. 4. 6, For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.*

1. The Eternal Son of God, the second Person, his taking on our nature, doth clearly shew that there are distinct Subsistences or Persons in the Godhead: There are two natures in one Subsistence or Person, which illustrates the three Subsistencies in one nature, or three Persons in the God-head.

2. By Jesus Christ, from his own mouth, and in his carrying as Mediator, there were many bright discoveries of this great mystery, as we may read, *Mat. 3. 16, 17, And Jesus, when he was baptized, went up straight-way out of the waters: and lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him. And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Chap. 28. v. 28, Go ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the holy-Ghost. Joh. 14. 16, 26, And I will pray the Father, and he shall give you another comforter, that he may abide with you for ever.---But the comforter, which is the holy-Ghost, whom the Father will send in my Name, &c.* And many like testimonies were from him, manifesting this glorious mystery.

3. The distinct Offices of the three Persons, or their ordered administration and working, and the various and distinct acts of the Trinity, in the work of redemption, are brightly discovered in and by Jesus Christ the Mediator, 2 Tim. 1. 9, 10, *Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus, before the world began; but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel.* But because these may be gathered from what hath been spoken of the Covenant of Suretiship or Redemption, I shall only touch upon them in this place. And, 1. The Acts of the Father plotting and making the Covenant with Christ Mediator. 1. He had a purpose to raise man through a Mediator, Eph. 1. 5, *Having predestinated us unto the adoption of children, by Jesus Christ to himself, according to the good pleasure of his will.* 2. He chose the Son for the doing this work, and us in him, Eph. 1. 4, *According as he hath chosen us in him before the foundation of the world.* Psal. 89. 19, *I have laid help upon one that is mighty.* 3. He makes a Covenant with the Son, Psal. 89. 3, *I have made a Covenant with my chosen: and promises were given to Christ, and grace given to us in him, before the world began,* Tit. 1. 2. 2 Tim. 19. 4. God the Father appoints who shall be saved, and gives them to the Son, that all that were written in Gods book may also be written in the *Lambs book of life*, Joh. 17. 9. *Them that thou hast given me, for they are thine,* Rev. 20. 12, 15. Chap. 21. v. 27. 5. He appoints what measure of grace and glory every one of them shall have, Eph. 4. 7, *But unto every one of us is given grace, according to the measure of the gift of Christ.* Mat. 20. 23, *But to sit on my right hand and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.* 6. He commits all Government to the Son for the Elects sake, that he may do according to this appointment, Isa. 9. 6, *And the government shall be upon his shoulder.* Joh. 5. 22, *For the Father judgeth no man, but hath committed all Judgment to the Son.*

2. The Acts of Jesus Christ undertaking; 1. He consents

to the Covenant, *Psal. 40. 7. Then said I, Lo, I come, in the volume of the book it is written of me.* 2. He engageth himself to take the Creature into union with his Person, *Heb. 10. 5. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me.* And to lay down his life according to his Fathers command, *Joh. 10. 18, This commandment have I received of my Father.* 3. He undertakes to receive, and keep, and raise up at the last day, all those given him by the Father, *Joh. 6. 37, All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out.* Chap. 17. throughout. 4. He undertakes the Government of the world, and to Judge it at the last day, *Psal. 2. 8, Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.* *Mat. 11. 27, All things are delivered unto me of my Father.* *Joh. 3. 35, The Father loveth the Son, and hath given all things into his hand.*

3. The Acts of the Spirit: 1. He undertakes to unite the humane nature to Christ, by a miraculous conception, *Luk. 1. 35, The holy Ghost shall come upon thee, and the power of the highest shall overshadow thee.* 2. To joyn us with God in one spirit, *1 Cor. 6. 17, But he that is joyned to the Lord, is one spirit.* 3. To be a Spirit of Union, first to Christ, and then to us through him, *Joh. 3. 34, For God giveth not the spirit by measure unto him.* *11. 61. 1, The spirit of the Lord is upon me, because he hath anointed me to preach good tidings unto the meek.* 4. To act all our graces, to blow upon them, and to help our infirmities, *Song. 4. 16, Awake, O north-wind, and come thou south, blow upon my garden, that the spices thereof may flow out.* *Rom. 8. 26, Likewise the spirit also helpeth our infirmities: for we know not what we should pray for as we ought, but the spirit itself maketh intercession for us, with groanings that cannot be uttered.* 5. To shed abroad the love of God in our hearts, *Rom. 5. 5, Because the love of God is shed abroad in our hearts by the holy-Ghost which is given unto us.* 6. To set a Seal upon our hearts, and to bear witness of all the work of God in us, *Eph. 1. 13, In whom also after that ye believed, ye were sealed with that holy spirit of promise.* *Rom. 8. 16, The*
spirit

spirit in self beareth witness with our spirit, that we are the children of God.

Now all these things are discovered, and manifested to us in Jesus Christ the Mediator of the new Covenant.

CHAP. X.

Of Christs Calling to the Office of Mediatorship.

THis being the Person who is Mediator of the new Covenant: We come in the next place to speak of the Office. And, 1. Of Christs Calling to it. 2. Of his qualification for it. 3. Of his carriage in it. And first we shall enquire after Christs Calling to the office of Mediatorship, which we shall shortly dispatch by answering of these three Questions.

Q. 1. How came Christ to undertake this work? **A.** He was called to it: he did not intrude himself in the Mediators Office, but was sent and employed in the work: these things clear his calling to the work. 1. Several of his *Names* import it, *Mal.* 3. 1, He is called the *Angel* or *Messenger of the Covenant*. Because of his mission, and Gods sending of him to do this work, &c. *Isa.* 42. 1. *My servant, and mine elect*. Because of his being called, and employed by his Father: he was called a *Servant* or chosen Officer, formed for a special employment, *Isa.* 49. 5, *Thus saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him.* *Phil.* 2. 7, *And took upon him the form of a servant*. 2. He is about the work of Mediation by Office, and not by meddling without his station; which also sheweth his calling to the Work, inasmuch as he was about it by Office, as his duty, in his Calling, *Heb.* 3. 1, *Consider the Apostle and High-priest of our profession Christ Jesus.* Chap. 5. 10, *Called of God an High-priest, after the order of Melchisedec.* And this is pointed at by all these Scriptures

Scriptures which make mention of the things that Christ did as Mediator; he did them *ex officio*, by vertue of some rye and obligation to do them, as duties of his Office: hence we find the holy-Ghost using the words, *must, necessary, became him, behoved, &c.* Heb. 2. 10, 17, *For it became him, for whom are all things. Wherefore in all all things it behoved him to be made like unto his brethren.* Chap. 8. v. 3, *Wherefore it is of necessity that this man have somewhat also to offer.* Joh. 4. 4, *And he must needs go through Samaria.* 3. He is in Office not by intrusion, but by anointing, which imports lawful calling and mission, Psal. 2. 2, *The Lord and his anointed.* Joh. 1. 41, *We have found the Messias, which is, being interpreted, the Christ.* So the Apostle to the Hebrews shews of all his three Offices. 4. The Scriptures plainly holds it forth, and the more strongly, that it is held forth both Negatively and Affirmatively, denying any intrusion on Christs part, and affirming a calling from God to him, Heb. 5. 4, 5, *And no man taketh this honour unto himself, but he that is called of God, as was Aaron.* So also Christ glorified not himself, to be made an High-priest: but he that said to him, *Thou art my Son, to day have I begotten thee.* Gal. 4. 4, *But when the fulness of the time was come, God sent forth his Son, &c.* Joh. 6. 38, 39, 40, 44, Christ doth frequently make mention of the will of him that sent him.

Q. 2. By whom was Christ called unto the Office of Mediatorship? A. By God his Father, not excluding the other two persons of the Trinity, though for orders sake it be attributed to the Father, the fountain of divine operations, Col. 1. 19, *For it pleased the Father that in him should all fulness dwell.* Joh. 6. 27, *For him hath God the Father sealed, i. e. set apart, designed, and fitted for this Office: that he was called unto this Office by God, the Scripture speaketh plainly, Psal. 89. 19, I have laid help upon one that is mighty, I have exalted one chosen of the people.* Heb. 5. 5, 6, 10, *So also Christ glorified not himself to be made an High-priest, but he that said unto him, Thou art my Son, to day have I begotten thee.* As he saith also in another place, *Thou art a Priest for ever after the Order of Melchisedec--called of God as High-priest after the order of Melchisedec.* And 3. 2, *Who was faithful to him that appointed him.* And that he could be:

be called by no other, may appear, 1. From the Antiquity of his calling to this Office, which was before all created beings, Prov. 8. 23, *I was set up from everlasting, from the beginning, or ever the earth was.* He was elected to this in order, before we were elected to salvation, Psal. 89. 3, *I have made a covenant with my chosen.* Eph. 1. 4, *According as he hath chosen us in him, before the foundation of the world.* 2. From the end of the Office of a Mediator, which was Reconciliation: now who could find out a fit person, and call him to undertake this work, but he that had found out the way and means of Reconciliation; which was God only, for man did neither seek nor plot a peace with God, Col. 1. 20, *It pleased the Father by him to reconcile all things to himself.* Psal. 89. 19, *I have laid help upon one that is mighty.* 3. From the nature of the Office of Mediatorship, which is an Office of Inferiority, a service, Mat. 20. 28, *Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many,* Isa. 42. 2. Chap. 53. v. 11. Now who could design Christ, call or ordain, and command him unto an Office of Inferiority, (although by voluntary dispensation), but God only? Job. 10. 18, *For this commandment have I received of my Father.* 4. From the Impossibility under which the creature stood to find any days-man, except God had found one, and called him to it; amongst all the Creatures there was none that durst undertake this cause, or could design another to undertake it, viz. To interpose betwixt the Creator and the Creature, Job 9. 33, *Neither is there any days-man betwixt us, that might lay his hand upon us.* 1 Sam. 2. 25, *If one man sin against another, the judge shall judge him: but if a man sin against the Lord, who shall intreat for him?*

Q. 3. When was Christ called to be Mediator of the new Covenant? A. For the clearing of this: Consider, that Christs calling to the Office of Mediatorship may import three things, his *Designation*, his *Furniture*, his *Investiture* in the Office; Now according as the question relateth to these parts of his Calling, so it requireth different Answers.

1. Christs Calling, or *Designation* to the Office of Mediator of the Covenant, is eternal; he was chosen and designated

stituted hereunto before-time, even from all eternity, *Prov.* 8. 23, *Wisdom* was set up by the Father from everlasting, designed and appointed unto this high and honourable Office and employment, to be Mediator of the new Covenant; yea, it must be so, 1. Since Gods Covenant with Christ is eternal, and his chusing and designation of Christ to be Mediator, is in order of nature, before his Covenant with Christ: for it presupposeth him to be Mediator, *Psal.* 89. 3, *I have made a Covenant with my chosen.* 2. Because our election presupposeth Christ first chosen before us as the head of the Elect, *Eph.* 1. 4. Therefore we are said to be *chosen in Christ*, i. e. as members of the head, or through him as Mediator, although Christ be not the cause of Election, or of Gods Love.

2. Christ's calling to be Mediator, in respect of his *Furniture* for executing that Office whereunto he was designed before time; and in respect of his being *invested* in the Office, it is in time, to wit, when he was appointed, which was at two times especially:

1. When he took our nature upon him.

2. When he was to appear in the publick execution of his Offices; whereof more particularly when I come to speak of his *Union*.

Use. If Christ be called unto this Office of Mediatorship by God his Father from all eternity; Then 1. wonder at the eternal love of God, and let your hearts be raised up to adore the unsearchable riches of grace and wisdom manifested in Gods early calling Christ to an Office and Service for our sake, and Christs voluntary submission to it. He knew well enough it would be too late to wait for our call: He knew that we might dye in our sin, before we sent for the Physician: he did well foresee our slowness and backwardness to give him employment for making our peace, and therefore he prevented us, *John* 8. 27. *Heb.* 10. 9.

2. This may establish our hearts in the faith of the weight and prevalency of Christs Mediation; he being no Usurper, but a called chosen person, set in lawful Authority, all whose travels receive weight from his Place and Calling: for because he was sent, and had a commandment to travel in the work of his peoples Redemption, therefore the work

that was set him to do, must prosper, and his travels with both the parties must prevail, Joh. 10. 36, *Say ye of him whom the Father hath sanctified and sent unto the world, Thou blasphemest, because I said I am the Son of God?* Isa. 53. 10, 11, *By his knowledge shall my righteous Servant justify many, for he shall bear their iniquities. He shall see of the travel of his soul, and shall be satisfied.*

3. This should bear upon us a necessity of receiving the Mediator in his travels about Reconciliation. He is in his Office, and called to travel with you about this work; take heed how you entertain and answer his propositions of peace, now he is making propofals of peace to you by virtue of this Office which he bears, 2 Cor. 6. 2, *Behold, now is the accepted time: behold, now is the day of salvation.* Ch. 5. v. 20, *Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christs stead be ye reconciled to God.* Heb. 2. 1, 3, *Therefore we ought to give the more earnest heed to the things that we have heard, lest at any time we should let them slip.—How shall we escape if we neglect so great salvation? Your slighting of the Gospel, beside the neglect of so great salvation brought to you in the offer, hath also in it great slighting of a chosen Officer, and of a Person called and put in high authority by God, to travel with you in the business of your peace, Heb. 12. 25, See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven.*

4. This speaks comfort to believers, Christ is Mediator betwixt God and you, by an eternal call from God his Father; he needs not much entreaty to be about the Office whereunto he is called of God (although it be no less your duty to entreat his favour as the Disciples did, than if he had no other calling to it, but your invitation), Luke 24. 29, *But they constrained him, saying, Abide with us, for it is towards evening, and the day is far spent: and he went in to tarry with them.* If you should at any time apprehend that he would refuse your entreaties (which you have no ground to think), yet he will not, he cannot shake off his Father's calling to mediate for you; he dealeth betwixt God and you
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by virtue of an Office, which having taken upon him by voluntary submission, the duties of that Office lye upon him through a blessed necessity, as is written of the High-Priest who was a type of him, That by reason hereof, to wit, of his Office, *he ought to offer for sins*, Heb. 5. 1. And 8. 3, *For every High-priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer.* Comfort your selves, believers in Christ, that besides all the supports of your faith, which you may have from his union of nature with you, and his unction; from his propriety in you, and consanguinity with you; from his gracious qualifications for that work; you have this moreover, That he is your Mediator by Calling, by Office, and can no more decline any thing that may be for your good, than he can be unanswerable to his Fathers Calling, or unfaithful in his Office, and in the performing the duties thereof, which is impossible.

CHAP. XI.

Of Christs taking our nature upon him, which is his grand qualification for the Office of Mediatorship.

CHrists qualification and fitness for this Office of Mediatorship, may be considered, 1. In his taking our nature upon him, wherein consists the grand qualification, and fundamental fitness of Christ for being Mediator of the New Covenant. And 2. In other qualifications which result from the union of the two natures in him. Or we may consider Christs qualifications for this Office in the union of these two natures in him. 2. In his unction.

And 1. of Christs coming in the flesh, and taking our nature upon him, which I call the chief and grand qualification of him for Mediatorship. This is a fundamental truth, and yet a great mystery. We think we know this so well, that it is below us to study it, to preach it, and to hear of it; but

you are not at the bottom of your unbelief and ignorance, if you know not that this mystery is little known and believed, *God manifested in the flesh, seen of Angels*, with study and delight, 1 Tim. 1. 16, with 1 Pet. 1. 10, 11, 12. We shall consider, 1. The reality of his human nature, and the assuming of it. 2. The transcendent love and condescension shewed by the Son of God in the taking our nature upon him. 3. The honour and exaltation of our nature; yea, and of us, by Jesus Christ his taking it into a personal union with the Divine nature. 4. How or in what respects the taking of our nature upon him did qualify him to be Mediator of the New Covenant. 5. Something for the clearing of some questions relating to this Mystery.

And 1. He took our nature really upon him: Jesus Christ became truly man, as kindly a man as ever lived, *verus sed non merus homo*, true man, but not meer man. That word Rom. 8. 3, *similitude of flesh*, is put for sameness, as Augustine observes, *Non quia caro non erat caro, sed quia peccati caro non erat*. Christs manhood was a true nature, yet no sinful nature, but had only the *similitude* or *likeness* of sinful flesh, because he bare all our infirmities in which we lay through sin: And it may appear thus: 1. Jesus Christ hath taken mans nature upon him, Heb. 2. 16, *For verily he took not on him the nature of angels, but he took upon him the seed of Abraham*: *ἐκράτησεν*, he caught at it, took hold of it; it properly signifies to catch one who is running away, or falling in a pit; to fetch back or recover again: the same word that's used of Christs catching hold of Peter when he was like to sink, Mat. 14. 31, it is answerable to the word used Gen. 19. 16, of the Angels laying hold on Lot's hand. So did Christ in taking our nature upon him. 2. He took all the parts of a man, body and soul, Mat. 26. 38, *Then saith he unto them, My soul is exceeding sorrowful unto death*. Heb. 10. 5, *A body hast thou prepared me*. Luke 24. 39, *Behold my hands and my feet (that it is I my self); handle me and see; for a spirit hath not flesh and bones as ye see me have*. 3. He hath all the names of a man, *Adam, Enosh, Ish, Geber*, whereof see Zech. 6. 12, and 13. 7. Dan. 7. 13. 4. He took upon him all the affections of a man, fear, and sorrow, and love, and anger, &c. Mat. 26. 38, *My soul is exceeding*
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ing sorrowful unto death. Heb. 5. 7, *And was heard in that he feared.* Joh. 11. 33, 35, 36, *He groaned in the spirit and was troubled.*—*Jesus wept.* Then said the Jews, *Behold, how he loved him.* Mat. 10. 14, *And when Jesus saw it, he was much displeased,* Mat. 21. 12. 5. He took upon him all the sinful infirmities of a man, to hunger, thirst, be weary, afflicted, tempted, die, &c. Heb. 2. 18, *For in that he himself hath suffered, being tempted.* Chap. 4. v. 15, *For we have not an High-priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin.* Chap. 5. v. 2, *For that he himself also is compassed with infirmity.* Mat. 8. 17, *Himself took our iniquities, and bare our sicknesses.* Chap. 4. v. 2, *And when he had fasted forty days, and forty nights, he was afterwards an hungred.*

2. Consider, in Christs taking our nature upon him, his condescending love: union betwixt God and man was the great design intended through the Mediator; this is brought about by his condescension, and our exaltation: where love is, it will stoop, and the greater condescension, the greater love.

These things hold forth infinite condescending in Christs taking our nature upon him. 1. Consider who condescends thus: The higher that the person be who condescends, the more love is in his condescension: if it be a great condescending for God to look down upon things here below, Psal. 113. 4th, *The Lord is high above all nations, and his glory above the heavens; who humbleth himself to behold the things in the heaven, and in the earth:* What then must it be for the Son of God to take upon him the form of a Creature! Phil. 2. 6, 7, *Who being in the form of God, thought it not robbery to be equal with God. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man.* That he that made the world should be made of a woman! That the immortal God should become mortal flesh! it were a great condescension, that the soul of a man should enter into a worm, or that all the Angels should become worms; yet that were nothing to Christs stooping to take our nature upon him. 2. Consider what he took upon him, not our person, but our nature, Heb. 2.

15, 15, *The seed of Abraham*, our flesh and blood, that is our nature: many can be content to take upon them the persons of men, to represent them, who yet would not be willing to take their nature; but Christ took our nature.

3. The end wherefore he took our nature upon him, sheweth yet more of his condescending. 1. It was that he might suffer, and that he might die for us in that nature, *Phil. 2, 8, And being found in fashion as a man, he humbled himself, and became obedient unto the death, even the death of the cross. Non ad gloriam sed ad ignominiam*, to be abased in our nature.

2. It was for our good, not for any thing that it could profit him, *Gal. 4. 5. To redeem them that were under the law, that we might receive the adoption of sons.* 4. He took our nature upon him, not for a day, or a short time, but to continue so: It may be a Prince at a Masque for a little time might be moved to take the form of a servant upon him; but to continue so, he would not be moved: but here is infinite condescension, Christ takes our nature upon him, and keeps it still, he will come again in our nature to judge the world, *Act. 1. 11, This same Jesus which is taken up from you into heaven, shall come in like manner as ye have seen him go into heaven.* Chap. 17. v. 31, *Because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained.* Though he doth nothing now in Heaven, but acts of Majesty, being a Priest set upon the right hand of the throne of Majesty, *Heb. 8. 1.* Yet he will do those acts in our nature; yea, when he shall deliver up the kingdom, See Chap. 6. the Kingdom which he hath received as Mediator, he will not lay down our nature, *1 Cor. 15. 24.* 5. Consider the time when he took our nature upon him; not when our nature was a virgin, but when it was defiled; not mans nature in innocency, but in his sinful, corrupted, condemned, accursed estate, *Rom. 8. 3, In the likeness of sinful flesh.* Chap. 5. v. 10, *When we were enemies*, and when all the Creatures did hate us; when we were not worth the following, then he did thus condescend to love us, and follow us. 6. Consider the manner of his taking our nature upon him. 1. He doth not personate our nature, but is made flesh, *Joh. 1. 14.* 2. He does it voluntarily and chearfully, and with earnest desire,

desire, when we were not following him, but fleeing away from him, he himself rose out of his place and followed after us, and caught our nature, as the words signify, *Heb. 2. 7, And took upon him the form of a servant. Psal. 40. 7, Then said he, Lo, I come.* 3. He takes our nature upon him, with all the infirmities of it, *Heb. 2. 17, Wherefore in all things it behoved him to be made like unto his brethren.* Chap. 4. v. 15, *For we have not an High-priest which cannot be touched with the feeling of our infirmities, but was in all points tempted, like as we are, yet without sin.* He would condescend so far, that in all things he would be like us (sin only excepted); and even in that, though he took not the corruption of sin, yet he took upon him the guilt of our sin, (*2 Cor. 5. last, For he hath made him to be sin for us, who knew no sin.* He was legally the sinner, though not intrinsically), and the punishment thereof, *Gal. 3. 13, Christ hath redeemed us from the curse of the law being made a curse for us.* He was content to be numbered with the transgressors, *Isa. 53. 12.* He was content to be punished for our sins, even by God his Father. And, which is yet wonderful, that he might come as near to us as possible, he was content to condescend to be tempted to the thing wherewith it was impossible that he could be tainted, *Mat. 4. 2.* To be tempted of the Devil to sin, and yet the Prince of the world had nought in him, *Joh. 14. 20.* 7. Consider the comparison instituted by the Holy-Ghost, which doth yet further and more significantly express this condescending-love, *Heb. 2. 16.* It was a favour which he denied to the Angels, *is given not at all, or not in any wise*; he neither looked after nor sent, nor went after the Angels; he neither followed them nor took hold of their nature, nor suffered them to take hold of him; though these glorious spirits were incomparably far above us, that Christ would manifest himself, not in the most glorious Creatures, but in our flesh, was strange condescension!

3. In Christ's taking our nature, we are to consider the honour and exaltation of our nature, and of us in that union. And, 1. That it may appear what honour is conferred upon our nature by Christ assuming it into the personal union with the Godhead,

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Consider, 1. The nearer that any Creature is to God, the greater honour is put upon it. It is the honour of people that are under ordinances, that they have God near to them, *Deut. 4. 7, For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things, that we call upon him for?* It is a more especial honour of those that have offices in the house of God, *Heb. 5. 4, And no man taketh this honour unto himself.* Now there is a threefold union; 1. *Moral*, so were men and Angels united before the fall. 2. *Mystical*, so are Believers united amongst themselves, and with Christ. 3. *Hypostatical*, so is our nature united with the divine nature in the Person of Christ; there is a personal union of our nature with God; this is the nearest union, and therefore the highest honour and exaltation, *Heb. 1. 4, Being made so much better than the Angels, as he hath by inheritance obtained a more excellent name than they.*

2. Consider the Sonship that Christ hath as Mediator, whereby our nature is also highly exalted; the Son of God and our nature have but one Sonship; for *filialis est persona*, *Heb. 1. 5, For unto which of the Angels, said he at any time, Thou art my Son, this day have I begotten thee. And again, I will be to him a Father, and he shall be to me a Son.*

3. Consider the glorious communion that our nature hath by this union with the Son of God, 'tis a high and great communion, that Angels and the spirits of just men are made perfect, have with God; but the communion that our nature hath with Christ, is far higher, *Joh. 3. 13, And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.* Even the man Christ is Gods fellow, *Zech. 13. 7, This is high communion indeed, whereby all the will of God is known to him, and so to our nature, Col. 1. 19, For it pleased the Father that in him should all fulness dwell.*

4. What honour is it, that our nature should be the Treasury and Store-house of all the good which God intends to dispense to men and Angels? *Col. 2. 9, For in him dwelleth all the fulness of the Godhead bodily.* Divines call the humane nature *Canalis gratia*, *Eph. 1. 22, And hath*

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put all things under his feet, and gave him to be the head over all things to the Church.

5. What honour is it that all the Creatures should worship God in our nature? *Heb. 1. 6, And again, when he bringeth in the first begotten into the world, he saith, And let all the Angels of God worship him. Phill. 2. 9, 10, 11, Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth. And that every tongue should confess that Jesus Christ is Lord. Willingly or unwillingly, by consent or by constraint, all shall bow to the Lord Mediator, to God in our nature, even to the Son of man.*

6. What honour is it to our nature, that God in the humane nature should dispose of the eternal estates of men and Angels? for God shall even judge the world by the man Christ, *Act. 17. 31. Joh. 5. 27, And hath given him authority to execute judgment also, because he is the Son of man.*

Yea, by Christs taking our nature upon him, not only our nature, but we our selves are honoured. 1. We have a nearer union with Christ than man in his innocency had with God; a nearer union than the Angels have; for believers make up one body with Christ: he is the head, and they are the members, *Col. 1. 18, And he is the head of the body the Church. Eph. 1. 22, 23, And gave him to be the head over all things to the Church, which is his body. Heb. 2. 11, For both he that sanctifieth, and they who are sanctified, are all one, for which cause he is not ashamed to call them brethren.* 2. We are not beholden to one of another nature, not to the Angels, nor any other Creature; you are independent of them all; you have Salvation by one of your own nature, *Heb. 2. 16, 17, For verily he took not on him the nature of Angels, but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High-priest in things pertaining to God, to make reconciliation for the sins of the people.*

4. Let us consider how Christs taking our nature upon him, or taking it into the union of his Person, is the great

qualification of him for the Office of Mediatorship. Our Mediator behaved to be God manifested in the flesh: to make way for clearing this, I shall premise, 1. That the Angels Covenant (if any Covenant was made with the Angels, as some think) it was not made with the whole Angelical nature, it was personal, some of them fell, and some of them stood, and all fell not in them that fell. Mans first Covenant was with his Nature, and in *Adam* all fell. 2. When Man and Angels fell, God intended to raise the one, and not to raise, but to destroy the other. 3. God will not restore man without a fit satisfaction to his Justice. 4. There is an eternal impotency in man to give to God a fitting satisfaction; the command of the Law man cannot obey; the curse of the Law he cannot bear to his own advantage, so as to make way thereby to his own restitution. Here is obedience required that cannot be performed by man; and a guiltiness contracted that cannot be taken away by man: Therefore a Mediator must be had, and he must be God and man in one person.

1. He must be God: for man could not make satisfaction to God for sin: It was the union of the Divine nature with the human, that made all Christs sufferings meritorious, that made his shoulder fit for the burden and weight of the work of satisfying Divine Justice, *Psal. 89 19, I have laid help upon one that is mighty.* I say therefore, that it was absolutely necessary our Mediator must be God, 1. Because these evils which he was to expiate, could never be taken away by any person that was not God; sin done against an Infinite Majesty, must have an equal satisfaction. 2. Because the things with which he was to wrestle, and the Enemies which he was to subdue, could not be wrestled with, nor subdued by any person who was not God. Could a meer man wrestle with the infinite wrath of God? subdue Satan and Death? No, the only human nature of Christ, which in it self is finite and mortal, could not bear up with that, except the person had been God. 3. Because the good things which he was to purchase, could never have been purchased by any person who was not God, a happiness far above *Adam's*, eternal righteousness, the image of God, and communion with him in glory: only the infinite worth of Christ

Christ the Son of God, could compass that.

2. He must not be God only: for a *Mediator is not a Mediator of one*, but he must be God manifested in the flesh. He must be man, 1. Because his name is to be put in our Bond: he is to stand in our stead, and to put his Soul in our souls room; therefore he must be something else than God: for God will have satisfaction to Justice, of man; *the soul that sinneth shall die.* 2. Our Mediator must be a Mediator of satisfaction: A Mediator of intercession may exalt grace and mercy by entreaties, but cannot satisfie Justice: this will not do the turn; the Debt must be payed, the principal Debt; to obey the command, he must be subject to the Law, and the forfeiture must be satisfied, he must bear the curse and die; for without blood there is no remission: he must then be a man, and must have a body and soul: the nature of Angels will not suffice, *Heb. 10. 5, 9, A body hast thou prepared me. Then said he, Lo, I come to do thy will, O God.* 3. He must be one with us; else what he doth cannot be imputed to us; as there must be an imputation of our sin to him, so of his righteousness to us: now imputation imports an union; for union is the ground of imputation; and it must be an union in nature and Covenant; the Angels sin was not imputed to man, but Adams was, with whom we were one in nature and Covenant. 4. Our Mediator must receive the Spirit, without which we cannot be sanctified, *Joh. 17. 19, And for their sakes I sanctifie my self, that they also might be sanctified through the truth.* Chap. 3. v. 35, *The Father loveth the Son, and hath given all things into his hand.* Now the Father cannot receive the graces of the Spirit, neither the Son as God: for unto that which is infinite, nothing can be added; therefore our Mediator must have mans nature, which is capable of receiving that which our Mediator must have. 5. Our Mediator must convey to us the Adoption of sons, and therefore must receive it himself, and so become a man, that he may receive it, *Gal. 4. 4, 5, 6, But when the fulness of the time was come, God sent forth his Son made of a woman, made under the Law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba Father.* Christ is the natural Son of God,

Luk. 1. 35, That holy thing which shall be born of thee shall be called the Son of God. He is also as man, a Son, as is evident from the original Greek, where the article is not prefixed, ὁ υἱός ἐστιν, Mat. 4. 3, And when the tempter came to him, he said, If thou be the Son of God (Gr. if thou be a Son of God). Because Christ owns us as brethren, therefore God is not ashamed to own us as Sons, Heb. 2. 11, For both he that sanctifieth, and they who are sanctified, are all of one, for which cause he is not ashamed to call them brethren. He must be of our kindred; for if Christ had not been our born brother, we could not have been Gods Children. 6. Our Mediator must be such a Person from whom we may receive the inheritance; he must therefore be man; for it is from Christ-man, as he is an heir appointed, Heb. 1. 2, that we receive the inheritance; for the natural inheritance of Christ cannot be communicated, Gal. 4. 5, 7, To redeem them that were under the law, that we might receive the adoption of Sons. Wherefore, thou art no more a servant, but a son; and if a son, then an heir of God through Christ. Rom. 8. 17, And if children, then heirs: heirs of God, and joint-heirs with Christ. Heb. 9. 15, And for this cause he is the Mediator of the new Testament, that by means of death, for the redemption of the transgressions that were under the first Covenant, they which are called might receive the promise of eternal inheritance.

3. Our Mediator must be God and man in one Person, *Immanuel, Isa. 7. 14. Ἐμμανουὴλ*, both God and man, (sometimes denominated from one nature, sometimes from another). 1. That the great design and end of the Mediators Office, might first be accomplished and made manifest in the Mediators own person: union betwixt God and man, was the design of a Mediator, and this was done, 1. In Christs Person: for in him the houses of Heaven and Earth are allied. 2. That he might be a person duly qualified for his Office; he must be a Person equally distant from, and equally drawing near unto both the parties; this could not be a Person who was either God alone, or man alone; but *God-man* is a Person at some distance, and in some nearness with both the parties, having interest in both, and participating of the natures of both: he is a fit *days-man*

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lay his hands on both, Job 9. 33. 3. That he might have access to both parts of his work as Mediator: he had two great transactions to go about, 1. He was to deal *with God for man*. 2. He was to deal *for God with man*: unto these he could not have access without partaking of both the natures. 1. That he may deal effectually with God for man, he must be God: for who can have access to deal with God, but a Person who is God, to deal with an angry God? 1 Sam. 1. 25. 2. That he may deal with man from God, and for God, he must be man; for man cannot endure the voice and presence of God immediately; man unreconciled, man without a Mediator cannot speak with God, Exod. 20. 19, *And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.* Heb. 12. 20, 21, *For they could not endure that which was commanded. And so terrible was the sight, that Moses said, I exceedingly fear and quake.* But of this more, when I shall come to speak of the Requisites of a Mediator.

CHAP. XII.

Several Questions resolved, concerning Christs taking our nature upon him.

WE come to clear some doubts and Questions about this mystery of Christs taking our nature upon him.

Quest. 1. (If we may soberly make it a Question without curiosity, and enquire a little after so much of the Reasons of it, as God hath been pleased to reveal). Why did not God the Father, or the Holy Ghost, take on mans nature to be our Mediator, but the Son, The second Person? See Rog. pract. catech. p. 2. p. 26. Es. treatise of the Covenant, pag. 266.

Ans. It might suffice for an answer, That so it pleased God in the deep and unsearchable counsel of the Will of all the three Persons, to order it, Psal. 80.

19, 20, *Then thou spakest in wisdom to thy holy One, and saidst; I have laid help upon one that is mighty. I have exalted one chosen out of the people. I have found David my servant, with my holy oyl I have anointed him.* And although I know not another satisfying-reason that can be given, or that should be curiously enquired after: yet I shall soberly propose a few considerations, which may help us to adore the unsearchable depth of the counsel of Gods Will, in this part of the mystery of Christ.

1. Consider, That *the world was made by the word Christ*, Heb. 1. 2. Joh. 1. 3, *All things were made by him, and without him was not any thing made that was not made.* And who was so fit to restore all things, and to amend the world; to create the new World, as he that created all things? he by whom the world was made, *Act. 3. 21?* The Redemption that came by Christ, and is to be perfected at the day of his coming again, is called by the Apostle the *resurrection of all things.* 2. Jesus Christ the Son of God, the second Person of the Trinity, is appointed Mediator, and takes our nature upon him, that the order of the three persons of the Godhead, and their working, might in this be manifested unto us: The Father is the first Person and Fountain of divine operation, he works by the Son, and the Father and the Son work by the Holy Ghost. Our Mediator must be a person who must give satisfaction to the Father for us, and who must be able to send the Spirit for our sanctification, and therefore must be the Son and second Person. 3. Consider the things which we lost in *Adam*: we lost the Image of God, our Sonship and Inheritance: and who so fit to restore the Image of God, as he who is the *Image of the invisible God, the express image of his person?* Col. 1. 15. Heb. 1. 3. Who so fit to restore us to a Sonship, as the *only begotten Son?* Joh. 1. 18. Mat. 3. last. Who so fit to restore man to the inheritance, as the *heir of all things, and first-born of every creature?* Heb. 1. 2. Col. 1. 15. 4. Consider the Offices which our Mediator behaved to carry: he must be a King, a Priest, and a Prophet; and who so fit to be our King, as the Power and Wisdom of God? *1 Cor. 1. 24, 30, Christ the power of God, and the wisdom of God.*—Who of God is made unto us wisdom. Col. 2. 3, *In whom are hid all the treasures of wisdom and*

and knowledge. Who so fit to be our Priest, as he who lieth in the bosom of the Father? who can have such access to treat for us with God, and such favour with him, as he that lieth in the center and seat of love, the *beloved* that lieth in the *Fathers bosom*? Mat. 3. 17. *This is my beloved Son, in whom I am well pleased.* Joh. 1. 18. Who so fit to be a Prophet to us, as he who is the *word of God*, who only *knoweth* and *revealeth* all his Will? Rev. 19. 13. Joh. 1. 8. Mat. 11. 27. 5. Consider that reason given by *B. Andrews*: Because *Adams* sin was most directly against the second Person; Gen. 3. 22. Man will be *as God*, and have the knowledge and wisdom of God, which is Christs prerogative, Col. 2. 3. And who so fit to pack up that injury, as the second Person? *flesh* would have been as the *Word*, and the Wisdom and *Word of God* becomes *flesh*, to raise up ruined man in a quite contrary way to his own sinful design: a marvellous, humble condescension, to expiate so proud a plot!

Quest. 2. Why must the Son of God be not only a man, but the Son of man, of the seed of the woman, of the same lump with us? Might not the taking of a created nature have fitted him to be our Mediator? Gal. 4. 4. He might have been man, and yet had a body framed for him in heaven, and not *made of a woman*?

Ans. He must be of the same lump with us, 1. The more to set forth his condescension, and our exaltation: in this his condescension was greater, in taking a nature of the same lump with us, than if he had taken our nature created, as *Adams* was; and the exaltation of our nature was the greater, that Christs flesh was not only of the same kind, but of the same lump with ours. 2. That we might have the more comfort in his satisfaction: for if he had taken a created nature, that could have reached to a personal satisfaction only; but he takes our nature, and the flesh of our nature, that he might satisfy for the sin of our nature, and make a publick satisfaction for the sins of many. The Covenant with *Adam* being with his nature, not personal; and his sin also being of the same kind, the satisfaction must be in the same nature, and by one of the same lump, and not with a person having that kind of nature, but not the same nature, Heb. 2. 14, 19. Forasmuch then as the children are partakers of flesh and blood, he

he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the devil—that he by the grace of God should cast death for every man. 3. That he might be a fit Mediator, one between two, he behoved to draw as near to us in respect of his human nature, as to God in respect of the Divine nature: he must be a man, and a man of the same lump that his brethren are of; a Priest ordained for men, and taken from among men, Heb. 5. 1. 4. That the alliance with us might be the straiter, and his right of Redemption the stronger: for our Mediator behoved not only to be a Redeemer, but a *Goel*, one to whom belonged the right of Redemption. Now this could not be, except he were our own kinsman, our brother of the same lump and stock, Deut. 25. 5, 6, &c. Christ came to raise up seed to his dead kinsman, old *Adam*, who dyed without issue of grace (for ought that his seed had from him) therefore he behoved to be our brother and kinsman; and by this means Christ (1.) as the kinsman, not only may do it, but he takes it on him as his duty, v. 7, *to perform the duty of a husbands brother*: if the kinsman had refused, he is put to open shame, by taking off his shoe; which Christ will not let be done to him. 2. By this means the Inheritance (even the better Inheritance than that of *Adams*) is settled upon our Family, Jer. 32. 8, *For the right of Inheritance is thine, and the Redemption is thine*. 5. That he might sanctifie our nature in the root, and repair it in the very foundation where *Adam* defiled it, when he and we have it of the same lump: Now you know it is the *first fruits* that sanctifieth the lump, Rom. 11. 16: for except he had been the first fruits of the same lump that we are of, the lump could not have been sanctified by him, Heb. 2. 11, *For both he that sanctifieth, and they who are sanctified, are all of one*. Col. 1. 15, *The first-born of every creature*. But in as much as he is the first fruits of the same lump with us, he sanctifieth our nature in the root, our conception, birth, nursing, education, life, &c.

Quest. 3. Why did not the Son of God take upon him *Adam's* nature in Innocency, when it was a virgin; but he took our nature upon him when it was at the worst, when it was corrupted and accursed?

Ans. 1.

Ans. 1. It was not *Adam's* nature in innocency that needed a Mediator, but sinful nature; therefore he will take upon him that nature that needed help, and will sanctifie it by his taking of it upon him, *Rom. 8. 3, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh.*

2. He did this to magnifie his love (as I have before shewed); there was the more wonderful love in it. There was, 1. Distinguishing love in it, that put difference betwixt us and the Angels, *Heb. 2. 16, For verily he took not on him the nature of Angels, but he took on him the seed of Abraham.* 2. There was condescending love in it, that loved us at our worst, *Rom. 5. 8, But God commendeth his love towards us, in that while we were yet sinners Christ died for us. Ezek. 16. 8, Now when I passed by thee, and looked upon thee, behold, thy time was the time of love, and I spread my skirt over thee, and covered thy nakedness; yea, I swore unto thee, and entered into a Covenant with thee, saith the Lord God, and thou becamest mine.*

3. He did this, that he might be glorified in the greater destruction and confusion of mans enemy, the Devil.

Consider, 1. The weaker that the enemy be, the greater is the confusion of them that fall by him: how great is Satans confusion, that by his power is able to destroy a world of men in a night, if he were permitted, when the man Christ in our nature, and having taken our nature upon him at the worst, is the destruction of the Devil for ever? *Heb. 2. 14, Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the Devil.* When by a babe and sucking the enemy and avenger is stilled, *Psal. 8. 2.*

2. For one to perish in his own plot, is a great confusion: when the Devil fell from Heaven, and could not reach Angels to tempt them, he becomes mans enemy, and Christ destroys him in mans nature, in the similitude of *sinful flesh*: he is twice defeated in his own plot, in our nature, 1. The Devil tempts man to sin, and this proves his greatest confusion, for out of mans fall came the bruising of his head:

and it is observable, that in Satans sentence is put the first promise of Christ to man, *Gen. 3. 15, And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel,* Rom. 8. 3. 2. When Christ is manifested in the flesh, the Devil tempts men to kill him, and in this plot he is defeated again, *Heb. 2. 14, That he might destroy him that had the power of death, that is the Devil.* When he hath made innocent man become sinful flesh, he is destroyed in the *similitude of sinful flesh* by the man Christ, who took our nature upon him when it was at the worst.

3. It is a great confusion for one to have his enemy to become his Judge, and to pronounce the sentence against him, as his Judge: and hereby is Christ yet more glorified in the destruction of mans enemy, the Devil; that the man Christ Jesus in the similitude of our flesh, which he took upon him when it was at the worst, hath judged the Devil, and shall judge men and Angels, *Joh. 16. 11, Of judgment, because the prince of this world is judged.* *Act. 17. 31, Because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead.*

4. Our Mediator behoved to partake of all our infirmities, *Isa. 53. 3, A man of sorrows: who is to leave us an example of sufferings,* and therefore behoved to take our nature upon him when it was at the worst, *Heb. 12. 2, He endured the cross, despising the shame.* *1 Pet. 2. 20, 21, But if when ye do well, and suffer for it, ye take it patiently, this is acceptable before God. For even hereunto were ye called, because Christ also suffered for us, leaving us an example, that we should follow his steps.* He is a Mediator that is to be made perfect through sufferings, *Heb. 5. 8, 9. Chap. 2. v. 10.* Which agrees not with mans nature in innocency.

Quest. 4. Why must our Mediator be born of the seed of Abraham, and when? was there any matter what prerogatives he had? might he not have been of any other stock, since he is to be the redeemer of man, both Jews and Gentiles, *Heb. 2. 16?*

Answ. That he might be known to be the promised Messiah,

of whom all the Prophets had spoken, all which agree that he should be a Jew by Nation, of *Abrahams* seed, and *Dauids* son, *Deut* 18. 15, *The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me, unto him ye shall hearken.* *Gen.* 22. 18, *And in thy seed shall all the nations of the earth be blessed.* *Psal.* 132. 11, *The Lord hath sworn in truth unto David, he will not turn from it, Of the fruit of thy body will I set upon thy throne.* 2. Because God had then no other people in the world at that time, but *Abrahams* seed; and he would honour his own people, by taking his humane nature of their family. 3. Christ was to be subject to the Law, even the ceremonial Law, which was among the *Jews* only; and here for explicating this Branch of the Answer more fully, we shall take it in a distinct Question.

Quest. 5. Why must our Mediator be made under the law? *Gal.* 4. 4. Or subject to the Law both Moral and Ceremonial?

Answ. That the Law might reach him as the sinner legally, as one that was made sin for us: for if he had not been made under the Law, he had been without the compass of it, it could not have reached him, nor taken hold of him, as one who took our Law-place upon him, and so we should not have been the better of him; the taking on of our nature, could not have profited us, except he had also taken on our condition, as we were sinful men, liable to the sentence of the Law, for the transgression thereof, which is expressed *Gal.* 4. 5, by our being under the Law, that was our condition; and that he might take it on him, he is made under the Law.

More particularly, 1. He was made under the Moral Law, under the whole Law. 1. Under the Directive part of it, which he fulfilled and established; he satisfied that part of the Law, without breaking so much as one jot or tittle of it; and established it to be a rule to all his, that by the obedience thereof they should testify their love to him, *2 Cor.* 5. 14, 15, *For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them,*

and rose again. 2. He was made under the *Forfeiture* and *penalty* of the Law; which he fulfilled and abolished; to wit, the *Forfeiture* which we had incurred, and by *Forfeiture* had brought our selves under the penalty of death therein contained, *Col. 2. 14, Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.* And this he satisfied by his obedience, even to the suffering of death *nostra vice*, in our stead or room; and so he satisfied the Law fully, and cancelled the sentence thereof.

2. He was made under the *Ceremonial Law*, *Luk. 2. 21, 22, 23, 24, And when eight days were accomplished, for the purification of the child, his name was called Jesus, &c.* Ceremonies fall under a threefold consideration: 1. As they are *Ordinances*, and so he was made under them to sanctifie them; for Christ needed not circumcision nor baptism, but by him they are sanctified. 2. As they are *types*, and so the whole Ceremonial Law was fulfilled in Christ, *Col. 2. 17, Which are a shadow of things to come, but the body is Christ.* 3. As they are *burdens*, and so they are removed by Christ, *Act. 15. 10, Now therefore, why tempt ye God to put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear.*

He was then made under the Ceremonial Law, to fulfil and abolish it: for if Christ had not come and been under it, we had still remained under the burden of it: but by his being a Jew, made under the Law, we enjoy these privileges of freedom from that yoke which believers enjoy under the new Testament.

Quest. 6. Why was the Son of God born of a Virgin, and not of a married woman?

Ans. That he might answer the type given of him by the Holy-Ghost, in *Melchisedecs* Priesthood, *Heb. 7. 3, 15, Without father, without mother, without descent, having neither beginning of days, nor end of life, but made like unto the Son of God, abideth a Priest continually.*—And it is yet far more evident; for that after the similitude of *Melchisedec*, there ariseth another Priest. 2. To answer the predictions of his miraculous conception: Christs being manifested in the flesh was miraculous, and foretold to be so; and that it might be
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the better known to be so, God will have his Son come into the world in a miraculous manner, *Dan. 2. 45, Forasmuch as thou sawest that the stone was cut out of the mountain without hands, &c.* As also he went out of the world in like manner, *Act. 1. 11, This same Jesus which is taken up from you into heaven, shall come in like manner as ye have seen him go into heaven.* Therefore also the Angels came down at his birth, to waken up men unto the observation of that miracle, *Luk. 2. 13, 14, And suddenly there was with the Angels a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will towards men.* It is a sign above nature, *Isa. 7. 14, Therefore the Lord himself shall give you a sign, Behold, A virgin shall conceive and bear a Son, and shall call his name Immanuel.* A matter that reason comprehendeth not; faith only deal-eth in it. 3. Because Original sin (at least the stain and filth thereof) cometh to us by propagation; therefore he must not come into the world in the ordinary way, being that he must be separated from sinners, and be that holy thing upon which the corruption of our nature cannot fall, *Heb. 7. 26. Luk. 1. 35.* Being also conceived of the Holy-Ghost, to sanctifie the seed of the woman, *Luk. 1. 35, And the Angel answered, and said unto her, The Holy-Ghost shall come upon thee, and the power of the highest shall overshadow thee, therefore also that Holy thing which shall be born of thee shall be called the Son of God.*

Quest. 7. Why is Christ made man in the fulness of time, and not sooner nor later?

Ans. It may satisfie and content us, that it is written, *Gal. 4. 2, that was the time appointed of the Father.* It liked him to appoint that time; yet for further satisfaction (if further be necessary or attainable),

Consider, 1. God will have the world to know their own condition, to try their own wisdom, and he will give them time to do so, if the world can do any thing for themselves to deliver the creature from vanity and bondage, unto which it was made subject by reason of corruption; and when the world in so long time might see that they could do nothing for their own happiness and Redemption, then God will send his Son, and let out his wisdom in Christ, that had been hid from the world ever since the fall, when the

the Law of God written in mans heart was corrupted, and all things out of order; so that by the light of nature, and rules of virtue, no man could find out the way to happiness, nor discover any thing of Christ, *1 Cor. 1. 20, 21. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God, the world by wisdom knew not God; it pleased God by the foolishness of preaching to save them that believe.*

2. God will have his people to wait long, and to be much exercised, before he let out great mercies, and fulfil great promises to them. And so it is in this: If in the fulfilling of the promise of bringing *Abraham's seed to Canaan*, he would be so long waited on: If in the destruction of Antichrist he will be so many years waited on, before he fulfil his promise; What wonder that he will be waited on for the promise of Christ longer, even till *the fulness of time*, this being the greatest promise that ever he made to his people? He will have the consolation of *Israel waited for, and redemption in Jerusalem looked for*, *Luke 2. 25, 38.*

Before we proceed to speak of Christs unction, and his qualifications for his Mediatorship resulting thence; let us first make some use of this union of the two natures in Christ, this great fundamental qualification of him for the Office of our Mediator, that he is God and Man; that for his due qualification he hath taken our flesh into his person, therein to subsist.

In the union of the two natures in the Person of our Mediator, 1. As it holds forth his condescending, who stooped to be made manifest in the flesh, 1. Let us admire and wonder at his love: It was love that made him condescend; it hath been and will be the admiration of Angels, *Luke 2. 13, 14. And suddenly there was with the Angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will towards men. 1 Pet. 1. 12, Which things the Angels desire to look into.* And how is it that we want affections and admirations? Beside what I have before said, these things wonderfully set out Christs love, 1. That he would not entrust our Redemption to Angels, but he would come himself,

self, and work it, Heb. 1. 5, *For unto which of the angels said he at any time, Thou art my Son, to day have I begotten thee?* 2. That for the payment of our debt, and in order to his being in a capacity to do so, he would be in the same condition of clay with us, *a worm and not a man*, Psal. 22. 6. 3. That he would not buy us at a base ransom, but at a great price, he would breathe out his life for us, 1 Pet. 1. 18, 19, *Forasmuch as ye know that ye were not redeemed with corruptible things, but with the precious blood of Christ.* 4. That he would condescend thus singularly to love man, to love him so, as that he loved not any other creature that sinned against him. Heb. 2. 16, *For verily he took not on him the nature of angels, but he took on him the seed of Abraham.*

2. Let this raise up our hearts to thankfulness, when we think of Christs Incarnation, 1. This is the greatest demonstration of his readiness to save sinners: the principal errand Christ had unto the world, and in taking our nature, was to save sinners, *Mat. 9. 13, I am not come to call the righteous, but sinners to repentance.* You may therefore be assured of his readiness to receive such when they come unto him. 2. This is the Fountain of all the promises of the Covenant of Grace: the three greatest promises in all the Covenant flow from Christs Incarnation. *I will be your God: I will give you my Son: and, I will give you my Spirit.* All these, and all the rest too, flow from this Fountain; for neither the Father, the Son, nor the Spirit are given to us, but through a Mediator, and through his assuming of our nature, *Eph. 1. 3, Blessed be the God and Father of our Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.*

2. As the union of the two natures in our Mediator, holds out the exaltation of our nature; Hence, 1. Let us wonder *what is man* thus to be exalted: the eighth Psalm is written for this end; that we may wonder at mans exaltation, not in Creation only, but in Redemption, as *Verf. 2*, shews, which is applied to Christ, *Mat. 21: 15, Out of the mouth of babes and sucklings, thou hast perfected praise:* how should this provoke to admiration, that in our nature the fulness of the Godhead should dwell bodily, *Col. 2. 9.* 2. Let us take Christs coming in the flesh, and the exalting,

exalting of our nature, by the personal union with the God-head, for a pledg of the fulfilling of all other promises, and granting all other mercies and salvation to us; the root and body of the promises is come, the branches will follow also, 2 Cor. 1. 20, *For all the promises of God, in him are yea, and in him are Amen.* Rom. 8. 32, *He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?* This pledg was used by Isaiah, as a confirmation from God, and a ground of assurance for delivering the Church from *Assur*, Isa. 7. 11, 14, *Ask thee a sign of the Lord thy God, ask it either in the depth, or in the height above.*—Therefore the Lord himself shall give you a sign, *Behold, A virgin shall conceive, and bare a Son, and shall call his name Immanuel.* And shall we distrust him for granting any other petition, or deliverance, who hath granted the main one? 3. Let us take boldness to come to God through Christs flesh: the great Courtier in Heaven is of our kindred; take courage, and improve the favour and friendship that our brother hath in Heaven, Heb. 10. 19, 20, 21, 22, *Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us, through the veil, that is to say, his flesh. And having an High-priest over the house of God, let us draw near with a true heart, in full assurance of faith.*

3. As the union of the two natures in our Mediator holds out his due qualification and fitness for his office:

1. Behold in him a general fitness to receive each Person, whose nature he beareth. I say, a fitness to receive them, even all sorts of persons without exception; there is none who needs him and cometh to him, needs to distrust him, Heb. 7. 25, *Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.* 2. Let this encourage such as are afraid to draw near to God for union and reconciliation with him, because of their estrangement from him, through loss of his Image: Lo, he is willing to unite himself to thee, and hath given assurance of it in his Son, by vertue of his union with our nature, Rom. 8. 3. 3. When we find difficulty to draw near to God, or languishing in the life of our

our faith toward God: Let us draw near to God, the flesh of our our Mediator, for influences, and learn to come to God through the veil of his flesh, *Heb. 10. 20.* Jesus Christ is not strange, he is near to us, and his graces cannot be far off, *Rom. 10. 6, 8,* *Say not in thine heart, Who shall ascend into heaven? The word is nigh thee, even in thy mouth, and in thy heart, that is the word of faith which we preach.* But it is with many, and even with this most part, as with the ten Tribes, who pleaded kindred and blood to David, yet there were but two tribes that clave to him; and being nearer in kindred, would not be beaten from him, *1 Kings 12. 16, 17.* Some talk lustily, and bear themselves boldly upon Christ in words; others are near of kin to him, and will not be beaten from him.

CHAP. XIII.

Of the Mediators Unction, as it relateth to the separating of him for his Offices.

THE second part of Christs qualification for the Office of Mediatorship, is his *Unction*; this was consequent unto his personal union; so that as we called the union of the two natures in Christ Person, the principal and chief qualification of him for this Office; so we are to look upon his Unction, as carrying in it divers qualifications which result from the former.

The Unction of Christ comprehends two things; 1. The separating of him unto these excellent Offices of being Prophet, Priest, and King of his Church. 2. The anointing him with the Spirit above measure; with gifts and graces of the Spirit and assistances meet to enable him for the Work.

The first Part of Christs Unction, is that whereby he is

anointed to these Offices: Christ Mediator is anointed to be Prophet, Priest, and King of his Church. Concerning which we shall speak: 1. Of the anointing. 2. Of the Offices. And first by this Union, as it relateth to his Offices (for of his Union, as it comprehends his Furniture, we are not now speaking, but shall in the next place), we may understand according to the various use of anointing among men: and the Scripture purport of the Word. 1. His Designation for these Offices in the Counsel of God, *Isa. 42. 1, Behold, my servant whom I uphold, mine elect in whom my soul delighteth.* So the word is used, *1 Sam. 16. 13,* of Davids first Designation to succeed in the Kingdom to Saul, long before he came to the Government. 2. The declaration of his being designed unto these Offices, *Psal. 2. 7, I will declare the decree, the Lord hath said unto me, Thou art my Son, this day have I begotten thee.* So anointing is taken in the case of Gods declaring *Yehu* successor in the Kingdom, *1 Kings 19. 16,* with *2 Kings 9. 1.* 3. The separating of him, or setting him apart for these Offices, *Psal. 89. 20, I have found David my servant, with my holy oyl have I anointed him.* So the word is used, *1 Chron. 29. 22. 1 Sam. 15. 17,* with *Psal. 105. 15.* 4. The publick solemn investing him in these Offices, with power and authority to exercise them, *Act. 10. 38, How God anointed Jesus of Nazareth with the Holy-Ghost and with power, who went about doing good, and healing all that were oppressed of the Devil, for God was with him.* *Luk. 1. 32, And the Lord God shall give unto him the throne of his father David.* And its from his anointing that Christ hath his name, *Joh. 1. 41, We have found the Messiah, which is, being interpreted, the Christ,* *Luk. 9. 20. The Christ of God.*

2. Concerning these three Offices of Christ, we shall briefly touch upon, 1. The necessity of them in our Mediators Person. 2. The nature and use of them. 3. The harmony and consent of these Offices in Christs person, and in his execution of them.

And, 1. The necessity of these Offices in our Mediator, appeareth, 1. From the evils under which we were lying; man being under, 1. Ignorance of God. 2. Alienation from God, *Eph. 4. 18, Having the understanding darkened,*
being

being alienated from the life of God, through the ignorance that is in them, because of the blindness of their hearts. 3. Impotency to come unto him, Joh. 6. 44, No man can come to me, except the Father which sent me, draw him. Necessary it was that our Mediator be a person that carrieth Offices, which may reach these evils. His prophecy and teaching meets with our ignorance of God, for he is a teacher come from God, Joh. 3. 7. A Prophet by whom all his people are taught of God, Jer. 31. 33. Isa. 54. 13. His Priesthood and Sacrifice meets with our alienation and estrangement from God, for thereby the distance is removed, and a friendship bound up with God, Eph. 2. 13, 14, 18, But now in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ. For he is our peace, who hath made both one. For through him we both have an access by one spirit unto the Father. And his Kingdom meets with our impotency; for thereby we are mightily wrought upon and determined, so as our impotency proves no overpowering lett in the way of his grace, Jer. 31. 33, But this shall be the Covenant that I will make with the house of Israel after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and I will be their God, and they shall be my people.

2. It appears from the work which he came to do, which required this conjunction of Offices in his Person: 1. He came to reveal a new way of happiness, and therefore behaved to be a Prophet, *Act. 7. 37, A prophet shall the Lord your God raise up unto you, of your brethren, like unto me, him shall you hear. Heb. 2. 3, How shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord?* 2. He came to purchase and acquire this new blessedness, and therefore behaved to be a Priest, to offer Sacrifice for it, *Heb. 9. 15, And for this cause he is the Mediator of the new Testament, that by means of death, for the redemption of the transgressions of the first Testament, they which are called might receive the promise of eternal inheritance.* 3. He came to make application of his purchase, and therefore behaved also to be a King, *Heb. 5. 9, And being made perfect, he became the author of eternal salvation unto all them that obey him.*

2. The nature and use of these three Offices in our Mediator, we find in some measure let out in the promises of the Covenant, at least a chief and material hint at something of all the three, *Jer.* 31. 33, 34, with *Heb.* 8. and 10. 1. Christ Mediator as a Prophet, travelleth in begetting a right understanding betwixt the two parties that are at variance, betwixt God and man; and to this effect, being intimately acquainted with all his Fathers secrets, 1. He publisheth and declareth all the mind of God to his people, especially in revealing the gracious purpose of God concerning the way and means of reconciliation, *Mat.* 11. 27, *Neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him.* *Eph.* 2. 17, *And came and preached peace to you which were afar off, and to them that were nigh.* 2. He worketh the effectual knowledg of God, and of his will, in his peoples heart, See *2 Cor.* 4. 6, *For God who caused the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledg of the glory of God in the face of Jesus Christ.* *Luk.* 1. 77, 79, *To give knowledg of Salvation unto his people, by the remission of their sins.---To give light to them that sit in darkness, and in the shadow of death, to guide our feet in the way of peace.* 3. He removeth the mistakes and prejudices whereby the alienation betwixt God and man is hightned and continued; and this by imparting the true mind of the parties to each other, *Eph.* 4. 21, *If so be that ye have heard him, and have been taught by him, as the truth is in Jesus.* This is the nature and use of his propheticall Office, which he executeth by his word and spirit, causing light first to appear, and then to shine into the hearts of his people.

The end of this Office, and his exercising it after this manner, is to promote his great design of reconciliation, which is the end of his Mediation; and this he doth, by declaring the mind of the parties to each other, removing mistakes, which encrease alienation; begetting a good understanding, and thereby working a compliance betwixt the parties: and in respect of this Office mainly he is called a Prophet, *Deut.* 18. 15. *Acts* 3. 22: and by way of eminency, the Prophet, and that Prophet, *Joh.* 6. 14, and 7. 40: and the Angel or Messenger of the Covenant, who published and revealed

revealed it, *Mat. 3. 1:* and the Word, *John 1. 14. Rev. 19. 3,* who revealeth the will of God, whereof I have already spoken; and a *Witness*, or teacher and testifier of the will of God, *Isa. 55. 4. Rev. 3. 14:* and the *Apostle of our profession*, *Heb. 3. 1:* and the *Wisdom of God*, *1 Cor. 1. 24. Col. 2. 3.*

2. Christ Mediator in his Priesthood travelleth, 1. About Satisfaction. 2. Intercession. *Isa. 53. 12, Because he hath poured out his soul unto death, and he was numbred with the transgressors, and he bare the sin of many, and made intercession for the transgressor:* And about both these in order to Reconciliation, which is the great business belonging to the Mediators Office.

1. I say, the nature and use of that Office relates to satisfaction for sin, because by virtue of that Office principally he performs the great work of satisfaction for our sins, by offering up himself a sacrifice to death, after he had given perfect obedience to the Law, *Heb. 9. 26, But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.* And this he did as our Surety, he stood in the Elects room, and Justice did strike him in their stead, *Isa. 53. 5, He was oppressed, &c.* or rather, according to the original, *he was exalted, and answered;* that is, God the Father required satisfaction for our sins, and his Son (as our Surety) answered for us.

2. Unto this Office belongeth his Intercession, which is performed in the virtue of the satisfaction given by him to Divine Justice, and the Sacrifice once offered up by him, *Isa. 53. 12, He poured out his soul unto death—and made intercession for the transgressors.* *Heb. 9. 24, For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven it self, now to appear in the presence of God for us.* And this according to the two parts of the High-Priests Office, which were, 1. The offering of sacrifice. 2. The presenting of it in the Holy of Holies with prayer and intercession, that God would accept it for the sins of the people, see *Levit. 16.* The excellency of this Priesthood of our Mediator, was typified by *Aarons Priesthood* in these two parts of it; and more eminently and excellently in *Melchisedecks Priesthood*, which shewed also the continu-

See *Goodings*
Christ ser-
forth, p. 126.
123.
Reg. Cat. p. 24
p. 39. *Gomar*
ad *Heb. c. 3.*
ance

ance of Christs Priesthood for ever, and the excellency of it above Aarons, *Psal.* 110. *Heb.* 5, and 7 chap.

Concerning the nature and parts of this Office, we shall only observe these three things: 1. That Christ Mediator did and doth both the parts of this Office on earth, and in Heaven, but with this difference, 1. On earth he eminently sacrificed and offered up himself, *H.b.* 9. 14, *How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God.* Yet he interceded also, *H.b.* 5. 7, *Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared.* 2. In Heaven he eminently intercedes, *Heb.* 7. 25, *Seeing he ever liveth to make intercession for them.* Chap. 9. 24, *But into Heaven it self, now to appear in the presence of God for us:* but he offereth up himself also, by presenting the sacrifice, and offering of himself, which was once made, *Heb.* 12. 24, *We are come, saith the Apostle, to Jesus the Mediator of the new Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.* 2. That all Christs satisfaction and Priesthood would be ineffectual for our good, if he did not continue in the exercise of it by his intercession in Heaven, whereby he becometh the applying-cause of salvation to us, *Heb.* 5. 10, 11, *Called of God an High priest after the order of Melchisedec; of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.* *Rom.* 5. 10, *For if when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his life.* 3. That the design carried on by this Office is the same as in the former, to wit, R conciliation, which is promoted through this Office, 1. By his giving satisfaction to Justice. 2. By his application of that satisfaction, and making Attonement for the sins of his people.

The nature and use of Christs Kingdom, I lay down in these Assertions: 1. That it is Dispensatory; Christ Mediator is a King appointed, a Viceroy and Deputy-governour in subordination to his Father. *Psal.* 2. 6. *Yet have I set*

how I see my King upon my holy hill of Zion, John 3. 23, That all men should honour the son even as they honour the father; he that honoureth not the son; honoureth not the father that sent him: a Kingdom which is to be rendered up again to him who gave it to him, 1 Cor. 15. 24, Then cometh the end, when he shall have delivered up the kingdom to God even the father, when he shall have put down all rule and all authority and power. His Kingdom as Mediator, is not *regnum naturale*, which he hath as God co-essential with his Father; but *regnum æconomicum*, which he hath by donation and unction from his Father. 2. That it is very large, yea universal; for it is all power in heaven and earth, Matth. 28. 18: and it reacheth to the upholding all things by the word of his power, Heb. 1. 3. It is over all the creatures, Eph. 1. 22, And hath put all things under his feet, and gave him to be the head over all things to the Church. Over all Mankind, Dan. 7. 14, And there was given him dominion and glory, and a kingdom, that all people, nations and languages should serve him. Rev. 17. 14, He is lord of lords, and king of kings. Over the Reprobate as well as the Elect, Psalm 110. 1, The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. Over all ages and generations of men: Dan. 7. 14, his dominion is an everlasting dominion, which shall not pass away; and his kingdom that which shall not be destroyed. Although it be more special, and he be a King more peculiarly to the Church and the elect World, Psalm 2. 6, 8, 9, Yet have I set my king upon my holy hill of Zion, — Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession: thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potters vessel. And that both outwardly, by appointing them Laws, Ordinances and Officers, Psalm 9. 6, 7, For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder: and his name shall be called Wonderful Counsellor, the mighty God, the everlasting Father, the Prince of peace; of the increase of his government and peace there shall be no end; upon the throne of David; and upon his kingdom to order it, and to establish it with justice and with judgment from henceforth and for ever. And inwardly by ruling in their hearts.

Take

Luke 17. 21, Neither shall they say, lo here, or lo there: for behold, the kingdom of God is within you. Ezek. 36. 27, And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. Jer. 31. 33, But this shall be the Covenant that I will make with the house of Israel after those days, saith the Lord, I will put my Law in their inward parts, and write it in their hearts. And his Kingdom is over other creatures, but for the cause and behoof of the Elect, Eph. 1. 22, And gave him to be the head over all things to the Church. 3. It is Spiritual, over the souls and consciences of men, to awe and over-rule the hearts of men, to captivate their affections, Rom. 14. 17, For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost. Joh. 18. 36, Jesus answered and said, My kingdom is not of this world. Chap. 6. 15, When Jesus therefore perceived that they would come and take him by force to make him a King, he departed again into a mountain himself alone. To break in pieces his enemies with an iron Rod, to rule and slay them with the words of his mouth, Psalm 110. 2, Rule thou in the midst of thine enemies. Isa. 11. 4, But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. 4. It is everlasting, Dan. 2. 44, And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Chap. 7. 14, His dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed. Heb. 1. 8, But unto the Son he saith, Thy throne, O God, is for ever and ever: and although it be said, 1 Cor. 15. 24, he shall give the kingdom to his Father, yet his Kingdom shall not then cease: for I take that to be in regard of the manner of administration of it by Ordinances, Officers, &c. for then all his Saints shall be perfected, and all his enemies subdued, whereof something hath been already spoken. 5. In the kingdom of Christ Mediator, he doth all things with authority and power, and yet it is wholly ruled by his Word and Spirit. He doth all things in his Kingdom, not by outward secular force, but by his influences

influences upon the spirits of men, and determining them in a secret way, whether providentially, or by saving and sanctifying influences. *Zech. 4. 6, Not by might, nor by power, but by my spirit, saith the Lord of Hosts.* *Psalms 110. 1, 2, The Lord said unto my Lord, sit thou at my right hand until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.* *1 Thess. 2. 8, And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.* 6. The great work of his Kingly Power is to imploy it for saving of his people, and subduing his and their enemies, to bring to pass his purpose of the one and the other, either without or against all contradiction, *Psalms 110* throughout, *Psalms 2* throughout. *Phil. 2. 9, 10, Wherefore God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth.* 7. The great and special end of Christs Kingly Office, is to make his other Offices effectual for the saving of his Elect, to support his Priesthood and Prophecy, and to give vigour and efficacy to them: for except Christ had been a Prince that had power over his friends and foes, his other Offices could never have been made effectual to the Elect, nor he a *Captain of Salvation* to them, *Heb. 2. 10.* Therefore also he is set forth as a Priest upon a Throne, who carrieth all things as a King with power, *Heb. 1. 3, When he had by himself purged our sins, sat down on the right hand of the Majesty on high.* It is his Kingdom which effects that Reconciliation which is the end of a Mediator, that which his Prophecy teacheth, and his Priesthood and Sacrifice hath purchased; he sits as a King, and conveys the power of it into the soul. *2 Cor. 10. 4, 5, For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds, and casting down imaginations, and every high thing that exalteth it self against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.*

3. The Harmony and Consent of these three Offices in our Mediator, and how they do concur for the end of his

Mediatorship, to wit, the triefing of the difference betwixt God and man, by making a reconciliation, and binding up friendship by a new Covenant. Here observe the sweet concurrence of the three Offices in the Mediator Christ. 1. All these Offices level at one end, to wit, *Reconciliation and Salvation*, which is the great business wherefore a Mediator was appointed, *2 Cor. 5. 19, God was in Christ reconciling the world unto himself*: but with this difference, his Prophecy teaches the way of Reconciliation, *Acts 3. 22, Him shall ye hear in all things whatsoever he shall say unto you*. His Priesthood opened the way, and purchased the peace, *Heb. 9. 14, 15, How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God. And for this cause he is the Mediator of the new Testament, that by means of death for the redemption of the Transgressors that were under the first Testament, they which are called might receive the promise of eternal inheritance. His Kingdom doth effect and do the business, John 12. 32, And I, if I be lifted up from the earth, will draw all men unto me. Col. 1. 20, 21, And having made peace through the blood of his cross, by him to reconcile all things to himself, I say, whether they be things in earth, or things in heaven. And you that were sometimes alienated, and enemies in your mind by wicked works, yet now hath he reconciled. But yet we must not conceive the actings of these Offices in Christ separately, nor appropriate to any of them solely the effecting Reconciliation or Salvation: but understand it by way of eminency, and so of the following particulars. 2. These three Offices in our Mediator, concur to do the same work, but in divers ways, that our Reconciliation and Salvation might be the more compleat and sure: he would have us saved, *Heb. 7. 25, to the utmost; us to salvation*, or, as the word is rendred by some, *over and above all manner of ways*; for the word as some observe, signifies, *Omni modum persecutionem, omnem adeptum finem*, and absolute perfection in all manner of ways whereunto these three Offices in our Mediator concur. 1. Christ as Priest through his death reconcileth us to God, and saveth us (as captives are redeemed) by Ransom and Price. *Heb. 10. 12, But this man after he had offered one sacrifice for sins, for**

*Cantr. in Myr.
F. Goodwin.
Christ set
forth. Cora.
Schrovel. Lexic.*

for ever sat down on the right hand of God. Col. 1. 1, 20, *And having made peace through the blood of his cross, by him to reconcile all things to himself.* Rom. 5. 10, *For if when we were enemies, we were reconciled to God by the death of his Son, &c.* 2. Christ as King, by his Resurrection and Ascension effectuates our Salvation by power and conquest, Heb. 2. 14, *That through death he might destroy him that had the power of death, that is the Devil.* Eph. 4. 8, *Wherefore he saith when he ascended up on high, he led captivity captive, and gave gifts unto men.* 3. Christ as Prophet effectuates our reconciliation with God, and Salvation, by our own consent: informing our judgments, begetting a good understanding betwixt God and us; removing mistakes, and making us willing to be reconciled unto him, and saved by him, Psal. 110. 2, 3, *The Lord shall send the rod of thy strength out of Zion,—Thy people shall be willing in the day of thy power: in the beauties of holiness, from the womb of the morning, thou hast the dew of thy youth.* This he effects by Treaty, till he hath concluded favour and friendship betwixt the parties by voluntary consent in a Covenant, Rev. 22. 17, *And the Spirit, and the Bride say, Come.*

3. These Offices in our Mediator sweetly concur together to meet with three great Evils in our natural condition (which are comprehensive of all our misery), and to deal in taking them away: 1. Christ as a Prophet dealeth with our Ignorance of God, and blindness: and removeth that, by applying himself to us in the exercise of that teaching-Office, Eph. 4. 18, 21, *Having the understanding darkened: being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart—If so be that ye have heard him, and been taught by him, as the truth is in Jesus.* 2. Christ as Priest, with his Atonement and Satisfaction, dealeth with our alienation and estrangement from God, and our enmity against him, which is the fruit of our Ignorance of him; and by making a satisfaction to offended Justice, he takes away the enmity. Eph. 4. 18, *Being alienated from the life of God through the ignorance that is in them.* See Rom. 5. 10, *When we were enemies, we were reconciled to God by the death of his Son.* Col. 1. 21, *And you that were sometimes alienated, and enemies in your mind by*

wicked works, yet now hath he reconciled. 3. Christ as a King dealeth with our Impotency and Rebellion, which is the third great evil in our unnatural condition, which he sweetly subdueth by the power and dominion of his grace; Psalm 45. 5, *Thine arrows are sharp in the heart of the kings enemies, whereby the people fall under thee.* Rev. 6. 2, *And he went forth conquering and to conquer.* Or the harmony of these Offices may be conceived thus:

1. That Christ as a Prophet dealeth eminently with the understandings of men, to perswade and convince them by his teaching, 2 Cor. 4. 4, 6, *In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine in them---for God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.*

2. Christ as a Priest, as a merciful, loving, condescending man, who hath laid down his life for us, useth entreaties, and dealeth with the affections mainly, when the judgment is informed by his prophesie and teaching, 2 Cor. 5. 20, *Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christs stead be ye reconciled to God.*

3. Christ as King dealeth with the wills of men, the proudest and highest enemy that Christ hath in our nature, which he subdues and overpowers by determinating grace, Psalm 110. 3, *Thy people shall be willing in the day of thy power.*

4. These three Offices in our Mediator, do most pleasantly conspire in aiding and supporting one another, that each Office may be vigorous and effectual for the end of his Mediation. And here consider, 1. How the prophecy of Christ is aiding to his Priesthood and Kingdom: 1. By teaching what the Priesthood and Kingdom of Christ are, and the way how reconciliation and peace is to be made: His prophecy teaches those mysteries of the Kingdom, and our salvation, which otherways we could not know, Joh. 1. 18, *No man hath seen God at any time: the only begotten Son which is in the bosome of the Father, he hath declared him.* It sheweth, 1. Where a Sacrifice is to be had, and a power to make out our peace, which upon the matter is the Priesthood and Kingdom of Christ, Acts 5. 31, *Him hath God ex-*

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alred with his right hand, to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins. 1 Joh. 2. 27, And ye need not that any man teach you, but as the same anointing teacheth you of all things, and is truth, and is no lye. 2. How to apply Christs Priesthood at first for justification, and how to apply it daily and continually for repeated pardon and forgiveness, and how to improve it as our daily sacrifice, 1 John 1. 9, If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. And 2. 1, 2. My little children, these things write I unto you, that ye sin not: and if any man sin, we have an Advocate with the Father, Jesus Christ the righteous, &c. 3. How to live by faith, to depend upon Christ, and to be guided continually by him, as the ruler of his people; Heb. 10. 38, Now the just shall live by faith. Plal. 73. 24, Thou shalt guide me with thy counsel, and afterward receive me to glory. 2. By removing mistakes and prejudices, which are so rooted in our hearts, that there can be no agreement till these prejudices be taken off, and a good understanding be gotten betwixt the parties: Thus Christ played the Prophet to the woman of Samaria, by instructing her, till he had removed her mistakes and prejudices, and informed her judgment right, and then he had access to deal further with her, Joh. 4. 3. By convincing of the need of his Priesthood and Sacrifice, and of his Kingdom; he doth teach his people as a Prophet, till they know they need a Sacrifice, and till he shew them where it is; and till they know they need a King and the arm of Omnipotency, for effecting a change of the Covenant-state, John 16. 8, And when he is come, he will reprove the world of sin, of righteousness, and of judgment. Job 33. 23, If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness.

Consider, 2. How the Priesthood of Christ concurrerth with his Prophecie and Kingdom, and is aiding to them: 1. His Priesthood is aiding to his Prophecie, 1. By making God accessible through the new and living way of Reconciliation, taught by his Prophecie; God having now accepted a sacrifice: and we having a Priest, by whom we may come to him, Heb. 10. 19, 20, Having therefore brethren, boldness to

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enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us through the veil, that is to say, the flesh: and an Advocate and Intercessor to pray for us, 1 John 2. 1, 2, *We have an Advocate with the father, Jesus Christ the righteous; and he is the propitiation for our sins.* 2. By making that great Prophet more affable and condescending to us, by how much he is come near to us in our nature; and hath taken his Sacrifice from among his brethren; I mean, his flesh and body, Heb. 2. 17, *Wherefore in all things it behoved him to be made like unto his brethren.* Chap. 5. 1, *For every High-priest taken from among men, is ordained for men in things pertaining to God, that they may offer both gifts and sacrifices for sins.* Chap. 10. v. 5, *Wherefore when he cometh into the world, he saith, sacrifice and offering thou wouldst not, but a body hast thou prepared me.* 2. His Priesthood is aiding to his Kingdom, and that in both the parts of it: 1. In his sacrifice and satisfaction, he hath doubled his right and title to his people, and worketh their salvation by price; which as a King he doth by power and conquest, Heb. 9. 15, *And for this cause he is the Mediator of the new Testament, that by means of death for the redemption of the transgressions that were under the first Testament, they which are called might receive the promise of eternal inheritance.* 1 Pet. 1. 18, 19, *Forasmuch as ye know that ye were not redeemed with corruptible things,--but with the precious blood of Christ.* 2. In his Intercession, he carrieth the same business of our Salvation by favour and entreaty, which he hath also carried by Command as a King, Heb. 7. 25, *Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.* With 1. 3, *When he had by himself purged our sins, sat down on the right hand of the majesty on high.* John 17. 24, *Father, I will that they also whom thou hast given me, be with me where I am.*

3. Consider how his Kingdom doth support his Priesthood and Prophecy, and give vigour and efficacy to them both.

And 1. His Kingdom doth assist his Prophecy, 1. By sustaining and keeping up the means of Salvation and Teaching,

ing, by his Gospel and Ordinances, against all the enemies that have risen up and bestirred themselves against the same ever since the beginning of the world: Thus he keepeth these pillars of his Throne from ruine. *Psalms 110. 2, 3, The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. The Lord at thy right hand shall strike through kings in the day of his wrath.* 2. By making his Gospel and Ordinances have their full effectualness in the hearts of his people, to convince and convert them, and to pierce and condemn those that despise them, *John 9. 39, And Jesus said, For Judgment I am come into this world, that they which see not, might see; and that they which see, might be made blind. Isa. 55. 11, So shall my word be that goeth forth out of my mouth, it shall not return unto me void, but it shall accomplish that which I please: and it shall prosper in the thing whereto I sent it.*

2. His Kingdom doth assist his Priesthood: 1. By giving efficacy to his satisfaction, to reconcile the persons of the Elect to God, and to obtain forgiveness of their sins: for it is his Kingdom that doth convey the power of his Priesthood into the soul. 2. By giving Efficacy unto his Intercession, for keeping all those that are given to him by his Father, continually in a state of grace and favour, *John 17. 11, 24, Those that thou gavest me I have kept, and none of them is lost but the son of perdition—Father, I will that they also whom thou hast given me, be with me where I am.* 3. By making his Death and Resurrection effectual to subdue our lusts, and to set up his Kingdom within us. *Eph. 1. 19, 20, And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own-right hand in the heavenly places. Rom. 6. 4, 5, Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.*

Use 1. Of Christs Uction unto these Offices: How excellent and eminent a person must our Mediator be, in whom these three Offices concur, which take in all things that pertain

tain to instruction and wisdom, to favour and entreaty, to power and acting? who is anointed unto all the high Offices *over the house of God*, Heb. 10. 21, unto which great persons have at any time been anointed. The excellency of all high Offices rest in his Person, so that as the Apostle saith often, *such a High priest*; we may say, *such a Mediator*, by way of Excellency, Psalm 89. 19, 20, *I have exalted one chosen out of the people, I have found David my servant, with my holy oyl have I anointed him.* Isa. 22. 22,--- *And the key of the house of David will I lay upon his shoulder: so he shall open, and none shall shut: and he shall shut, and none shall open.*

2. How well hath God provided for his people in Christ the Mediator? 1. There must be a wonderful fulness of Satisfaction which proceedeth from a person thus anointed.

2. An admirable weight in the intercession of a Person carrying such high Offices. 3. He hath treasured up all his Churches happiness in Christ, that he should be to them whatsoever they need: and that he should carry all Offices whereof they can have use. Col. 1. 19, *For it pleased the Father that in him should all fulness dwell.* 4. From the well-spring of his Unction, he hath made another Unction to flow to us, for calling us to high and honourable things, and furnishing us for them; Rev. 1. 6. *And hath made us Kings and Priests unto God, and his Father.* 1 John 2. 27, *But the anointing which you have received of him, abideth in you: and ye need not that any man teach you, but as the same anointing teacheth you of all things, and is truth, and is no lye: and even as it hath taught you, ye shall abide in him.* 1 Pet. 2. 9, *For ye are a chosen generation, a royal Priesthood, a holy Nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness unto his marvellous light.*

3. Let us make use of Christ Mediator in all his Offices, and acknowledg him in them all, and take notice of the concurrence of these for effecting our happiness. And for this effect, 1. Let us study to be acquainted with our need of Christ in all his Offices: Some men know not their need of a Priest, but very few know their need of a Teacher: they think they are very knowing, while they are blind; but far

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fewer know their need of a King; they think they can rule themselves. *Rom. 7. 9, For I was alive without the law once: but when the commandment came, sin revived, and I died.* And yet our need of all these is such, that we could not have been completely saved, if any of these Offices had been wanting in our Mediator: we stand in need of a Prophet, a Priest, and a King.

2. Study to know, and be convinced, that there is in us a natural enmity against all these Offices of Christ the Mediator: 1. Enmity against him as a Prophet, against his Teaching and his Truth; disliking his truths which cross our lusts, *John 6. 60, Many therefore of his Disciples when they had heard this, said, This is an hard saying, who can bear it?* Quenching and resisting the voice and teaching of his Spirit. *Isa. 63. 10, But they rebelled and vexed his holy Spirit.* 2. Enmity against him as a Priest, by undervaluing his Person, Suffering, Satisfaction, Righteousness, Merits, *Rom. 10. 3, For they being ignorant of Gods righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.* 3. Enmity against him as a King; against his spiritual Worship, Commands, Wages: a principle which controuls them, and rebels against him, *Rom. 7. 23, But I see another law in my members warring against the law of my mind, bringing me into captivity to the law of sin, which is in my members.*

3. We must take with our need of Christ in these his Offices, and lay down our enmity against them; that is, in the knowledge that we need not only a Priest, but a Prophet, and a King; we must break off our rebellions against these his Offices, and lay down the weapons whereby we have opposed them, which are mainly self-conceit, and knowledge, or Science, falsely so called, opposing him as a Prophet, *1 Cor. 8. 2, And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know:* and self-will, opposing his Kingdom, refusing to admit of his Laws within us, *Luke 19. 14, We will not have this man to rule over us:* and self-worth, or righteousness, opposing his Priesthood, by setting up something in the place of it, *Rom. 10. 3, For they being ignorant of Gods righteousness, and going about to establish their own righteousness, &c.*

4. Let us by all means take heed that the grace of God tendered to us through a Mediator in all these Offices, be not in vain, through our not seeking to it, and laying hold on it, *Heb. 4. 1, 2, Let us therefore fear, lest a promise being left us of entering into his Rest, any of you should seem to come short of it. For unto us was the Gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.* A Court of Justice is a publick Sanctuary; but it actually relieveth none but those that seek unto it, *Heb. 6. 18, We might have a strong consolation who have fled for refuge, to lay hold on the hope set before us.* It is in vain as to our profit, that Christ carrieth these Offices, if we do not make application to him for his Teaching, his Sacrifice, and his Government, *Gal. 2. 21, Do not frustrate the grace of God: for if righteousness come by the Law, then Christ is dead in vain.* 2 Cor. 6. 1, 9, *We beseech you also, that ye receive not the grace of God in vain.*

5. Let us have our hearts jointly and equally satisfied to receive him in all his Offices, and not to divide his compleat Unction, *Isa. 55. 4, Behold, I have given him for a witness to the people, a leader and commander to the people.* Acts 5. 31, *Him hath God exalted with his right hand, to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins.* Jer. 31. 33, 34, *But this shall be the Covenant that I will make with the house of Israel after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, saying, Know the Lord: for all shall know me from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more.* 1 Cor. 1. 30, *But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification and redemption.* There be who divide his Offices, who would be saved by his Priesthood, but will neither be taught by his Prophecy, nor ruled by his Kingdom. 2. Others, who would be both saved and taught, but not commanded by him. Again, There be who would divide the things belonging to his Offices: As 1. who would submit

mit to his teaching By outward Ordinances, but will not submit themselves to the inward teaching of his Spirit. 2. Who will be content to take his satisfaction, and merit of his death, but think they need not his intercession. 3. Who would take the protection of his Kingdom, but will not have the Laws and Government thereof. 4. Who would be made happy by his means, but will not be made holy.

6. Let us labour to seek within us the experiment of the virtue of each of his Offices, and of the several parts thereof, and things pertaining to the same.

And 1. of his Prophecy; and that not only of his doing the part of a Prophet, in shewing to us things more pleasant, but things more bitter also, even our sin, and his reproofs, Joh. 16. 8, *And when he is come, he will reprove the world of sin, and of righteousness, and of judgment.* Psal. 50. 21, *But I will reprove thee, and set them in order before thine eyes.*

2. Let us study to experience the power and efficacy of his Priesthood in both parts thereof, of his Satisfaction, and of his Intercession; of the death and life of our Priest, and that to all the intents of these parts of that Office, for Reconciliation, for access to God, for bringing you in favour, for keeping you in favour, for perseverance, for righteousness, for holiness, and for salvation, Rom. 5. 9, 10, *Much more then being now justified by his blood, we shall be saved from wrath through him. For if when we were enemies, we were reconciled to God by the death of his Son: much more being reconciled, we shall be saved by his life.* Heb. 4. 14, *Seeing then that we have a great High-Priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.* And 10. 22, *Let us draw near, in the full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.* 1 Cor. 1. 30, *But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, sanctification, and redemption.* Acts 5. 31, *Him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.* Heb. 9. 15, *And for this cause he is the Mediator of the New Testament, that by means of death for the redemption of the transgressions that were under the first Testament, they*

which are called might receive the promise of eternal inheritance.

3. Let it be our endeavour also to feel within us the virtue of his Kingdom, by taking on his yoke, submitting to his commands, Mat. 11. 29, *Take my yoke upon you. Admitting him as a King upon a throne, to rule within us, Luke 17. 21, Behold the kingdom of God is within you. Yielding him service, Psal. 2. 11, 12, Serve the Lord with fear, and joyce with trembling. Kiss the son lest he be angry. Subduing your lusts, 2 Cor. 10. 4, 5, For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds: casting down imaginations, and every high thing that exalteth it self against the knowledge of God; and bringing into captivity every thought to the obedience of Christ. Committing your selves to his protection, and making it your refuge, 2 Tim. 1. 12, For I know whom I have believed; and I am persuaded, that he is able to keep that which I have committed unto him against that day.*

Use 5. Try your improving of Christs Offices, and whether he carrieth them in vain as to your reaping profit by them. 1. In general: 1. By your delight in the wise conjunction of them, inasmuch that if it were at your disposing, ye could not be content that any of them were wanting in him. 2. By your unsatisfiedness with your selves until you have had some good, and found some effect of each of them upon you.

2. More particularly, 1. If you have been under the efficacy of Christs Prophecie, no outward teaching will satisfy you, till you feel the power of his Spirit teaching you inwardly. 2. If you have been under the efficacy of his Priesthood, no sacrifice, nor service, nor prayers of your own will be rested on, but his Sacrifice and Intercession only. 3. If you have felt the efficacy of his Kingdom, no externals of a well-ordered and ruled walk, will content you, without his Kingdom within you.

CHAP. XIV.

*Of the Mediator's Uñction as it relateth to the
endowing of him with all requisite Qualifi-
cations for that Work,*

THE Second Part of Christ's Uñction (which is also consequent to his personal union) is the furnishing and fitting of him with special Requisites and Furniture for the work of Mediation; and particularly, he is anointed with requisite qualifications for the discharge of these three high Offices unto which he was designed, to be a King, a Priest, and a Prophet to his Church: And this also is comprehended in the *Anointing* from which our Mediator has his name, *Messiah*, or *Christ*, Joh. 1. 41. Luke 9. 20.

Of this part of his Uñction we shall speak, 1. More generally, laying open what it is, and the comprehensive phrases of Scripture which speak of it. 2. More particularly, pointing at the special graces which were required, and were found eminently in our Mediator.

And 1. of his Uñction in general, whereby the Godhead made the Manhead full of himself, and of all the communicable graces and gifts of the Spirit, to fit him for the work of a Mediator.

The Scripture-phrases concerning this uñction, or fitness and furniture of Christ for his Mediatorship, are exceeding large and comprehensive, Psal. 45. 2, 7, *Thou art fairer than the children of men: grace is poured into thy lips---thy God hath anointed thee with the oyl of gladness above thy fellows.* There his uñction with the Holy Ghost, and graces of the Spirit, compared to oyl (which in regard of its nature refresheth and maketh fit for use; and in regard of its use, was employed for figuring and signifying mens fitness for the calling), is extolled comparatively, comparing it with the uñction of believers; a large effusion of the Spirit was upon him after an extraordinary measure and manner, *John 3. 34, For God giveth not the spirit by measure unto him: how then?*
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without measure: i.e. most abundantly: the like phrase see Ezra 7. 22, *And salt, without prescribing how much.* Christ did receive the gifts of the Spirit in such abundant measure, that he might have an overflowing measure in him, that should run over, and fill all his members, Joh. 1. 14, 16, *full of grace and truth. And of his fulness have all we received, and grace for grace.* 1 Joh. 2. 27, *But the anointing that ye have received of him, abideth in you: and ye need not that any man teach you, &c.* Eph. 4. 7, *But unto every one of us is given grace, according to the measure of the gift of Christ.* And 1. 23, *The fulness of him that filleth all in all.* Acts 10. 38, *He is said to be anointed with the holy Ghost and with power, having both *δυναμις* and *ἐξουσία*, given to him, both might and authority, Mat. 28. 18, All power is given unto me in heaven and in earth. Joh. 17. 2, As thou hast given him power over all flesh. 1 Cor. 1. 24, Christ the power of God, and the wisdom of God. And Col. 1. 19, It pleased the Father that in him should all fulness dwell: that is, admirable perfection of Grace; he hath all worth in his person, nothing is wanting in him that may compleat his peoples happiness: some short view of the Graces wherewith he was filled, we have Isa. 11. 2, 3, 4, 5, *And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord: And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither shall reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. Rom. 15. 12, And again Esaias saith, There shall be a root of Jesse; and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust. And Col. 2. 3, All the treasures of wisdom and knowledge; not absolutely taken for infinite knowledge, as the words relate to the human nature of Christ; but relatively, for a marvellous height of perfection of these things, such as was requisite for his Mediatorship in order to our salvation. Again, Col. 2. 9, it's said of him, The fulness of the Godhead dwells;**

dwells in him bodily, i. e. personally, by the union of the divine nature with the human, in the unity of his person, the perfect Deity of the Son, with all his Attributes (and not only in regard of particular gifts and graces, as he dwelleth in the Prophets and Saints), but as the soul dwelleth in the body, personally, or *substantially*, in opposition to the shadows of the Old Testament.

But mainly, by the anointing of Christ with the Holy Ghost, we understand two things, which we find joined with the Spirit promised to him: 1. All the Gifts and Graces of the Spirit in copious and abundant measure, and according to the highest pitch and degree that the human nature of Christ was capable to receive; and so the Spirit put upon him, is joined with the variety and eminency of excellent gifts, *Isa. 11. 2, &c.* 2. The unutterable assistance and presence of the Spirit, bearing his Human nature up in all that he was to do as Mediator, that he should not serve on his own charges: See *Isa. 42. 1, 2, Behold my servant whom I have chosen: mine elect, in whom my soul delighteth. I have put my spirit upon him: he shall bring forth judgment to the Gentiles: He shall not cry, nor lift up, nor cause his voice to be heard in the street, &c.* *Psal. 89. 21, With whom my hand shall be established: mine arm also shall strengthen him.* And both these the holy Human nature of Christ needed, for these reasons: 1. For the things which he was to suffer: If Christ had nothing to do but active obedience, the spirit of *Adam*, or confirmed Angels, might have done his turn: but he had another work to do (which would have crushed those excellent creatures) to satisfy justice, and lye under the infinite wrath of God, and therefore needed more than they received, *Heb. 9. 14,* He is said to have offered up himself, *by the power of the eternal spirit*, which I take to signifie, not only the Godhead which gave value to his suffering, but the assistance of the Holy-Ghost, whereby he was marvellously helped (I mean his humane nature) to go through those sufferings. 2. Because his anointing was intended to run over to his people, and the overflowing of it was designed to fill them; therefore it behoved to be without measure; such a measure as cannot be comprehended by any other creature, *Job. 1. 16, Of his fullness do we receive.* *Psal. 133.*

2, It is like the precious ointment upon the head, that ran down upon the beard, even Aarons beard, that went down to the skirts of his garments. Plal. 68. 18, Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men; yea, for the rebellious also, that the Lord might dwell among them: with Eph. 4. 8, He led captivity captive, and gave gifts unto men. Joh. 5. 26, For as the Father hath life in himself, so hath he given to the Son to have life in himself. 3. Because God hath so contrived the business of Grace, that no created thing can act without the spirit: not Adam, nor the Angels, nor the holy humane nature of Christ; that all creatures might be known to have no self-sufficiency, but to be very depending things upon God, and upon grace, the assisting-grace of his Spirit, that framed them, and gave them being, Mat. 3. 15, And Jesus answering, said unto him, Suffer it to be so now, for thus it becometh us to fulfil all righteousness. Rom. 11. 36, For of him, and through him, and to him are all things, to whom be glory for ever.

For a further clearing of this part of Christs Unction, I lay down these four Positions:

1. Concerning the Nature thereof, that it was the same with the Unction of believers; it was not one spirit which Christ received, and another which believers receive: grace in him, and in them, differ not in kind, but in degrees: See Job. 1. 14, 16, And the word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. And of his fulness have all we received, and grace for grace. Plal. 45. 7, Thy God hath anointed thee with the oyl of gladness above thy fellows. Gal. 4. 6, And because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba Father. Rom. 8. 9, 11, But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you. Now if any man have not the spirit of Christ, he is none of his.---But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies, by his spirit that dwelleth in you. For, Consider the Unction of the humane Nature of Christ, 1. It was Created-grace wherewith he was anointed: it was grace given upon the one part, and received upon the other: it

it was grace-poured out and infused in the same manner as believers receive grace, *Psal. 68. 18, Thou hast received gifts for men; yea, for the rebellious also, that the Lord might dwell among them. Plal. 45. 2, 7, Grace is poured into thy lips, therefore hath God blessed thee for ever. Thou lovest righteousness, and hatest wickedness, therefore God, thy God, hath anointed thee with oil of gladness above thy fellows.* 2. It was grace, which being finite, did receive encrease, *Luk. 2. 40, 52, And the child grew, and waxed strong in spirit, filled with wisdom, and the grace of God was upon him. And Jesus increased in wisdom and stature, and in favour with God and man; as all his members do, Eph. 4. 13, Till all we come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.* 3. It must needs be of the same kind, seeing our grace and Unction is part of his fulness, *Joh. 1. 16, And of his fulness have all we received and grace for grace. 1 Joh. 2. 20, 27, But ye have an unction from the holy one.---But the anointing which you have received of him, abideth in you.* Yet so, as Christ is not degraded from his Sovereignty by his partners exaltation, *Col. 1. 18, And he is the head of the body, the Church; who is the beginning, the first-born from the dead, that in all things he might have the preeminence.*

2. Concerning the measure of Christs Unction: although his Unction differ not in kind from the Unction of believers; yet the measure of it so far exceeds our measure, that in respect thereof it is without measure, and yet the humane Nature of Christ had not infinite grace; for thereof it was not capable: it is as the Ocean compared with the drop of a Bucket; the spirit and grace was in him as water in the Fountain; in us, as water in the Cistern; communication in regard of Christ, is full and immediate; grace is in him as the money in the treasure, which is disbursed to us according to our need; grace is in him as life and sense is eminently in the heart and head, which is diffused into his members, *Joh. 5. 26, For as the Father hath life in himself, so hath he given to the Son to have life in himself. Chap. 6. v. 57, As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. Psal. 45. 2, 7, Thou art fairer than the children of men, grace is poured into thy lips.---God, thy God, hath anointed thee with*

the oyl of gladness above thy fellows. Col. 1. 18, *And he is the head of the body, the Church, who is the beginning, the first-born from the dead, that in all things he might have the pre-eminence.*

3. Concerning the time of Christs Unction : whether he received the spirit without measure, in that copious abundant effusion, from the womb, and first moment of his conception : We say he was anointed even from the first union of his two Natures in his person ; the Godhead did sanctifie the humane Nature, and make it holy, undefiled ; and infused all graces, as appears from *Luk. 1. 35, Therefore also that holy thing which shall be born of thee, shall be called the Son of God. Heb. 7. 26, For such an High-priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heaven.* And from the glorious effects thereof, which did early appear in him, *Luk. 2. 42, to 49.* Yet so, as he did more fully receive the anointing, and the spirit without measure, when he was to appear publickly, in the entire executing of his Offices, which was about the thirtieth year of his age ; *Luk. 3. 23, with 4. 1, 22, And Jesus being full of the Holy-Ghost, &c.---And all bare him witness, and wondered at the gracious words which proceeded out of his mouth.* Which was typified in Davids being twice anointed, once when he was first designed King, *1 Sam. 16. 13.* And again, when he was invested in the presence of the people, *2 Sam. 2. 4.* Which was also held forth in the visible sign of the Holy-Ghost, his descending upon him at his baptism, *Mat. 3. 16.* And was intimated to John before-hand, *Joh. 1. 33, 34, And I knew him not : but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the spirit descending and remaining on him, the same is he which baptizeth with the Holy-Ghost.* And I saw, and bare record, that this is the Son of God, i.e. That he who as man should receive the spirit, should also as God, yea, as Mediator, give the spirit to others.

4. Concerning the extent of his Unction, as it reacheth unto all the parts of his Mediatorship, and the furnishing him for them. 1. He was anointed to be a Prophet, furnished with a dexterity to preach the Gospel, *Luk. 4. 18, 19, 22, The Spirit of the Lord is upon me, because he hath anointed me*

to preach the Gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind: to set at liberty them that are bruised: to preach the acceptable year of the Lord.---And all bare him witness, and wondrous at the gracious words which proceeded out of his mouth. Isa. 50. 4, The Lord hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary. Mat. 7. 28, 29, And it came to pass when Jesus had ended these sayings, the people were astonished at his doctrine. For he taught them as one having authority, and not as the Scribes. Joh. 6. 63, The words that I speak unto you, they are spirit, and they are life. Yea, he was not only furnished with a spirit for that calling, but also for prompting others, and fitting them for it, Eph. 4. 8, 11, And gave gifts unto men.---And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors, and some Teachers. 2. He was anointed (not only called, but furnished) for his Priestly Office, for both the parts thereof furnished by the Spirit, wherewith he was anointed, both for offering his Sacrifice, and for making his intercession, Heb. 9. 14, Who through the eternal spirit offered himself without spot to God. Chap. 5. v. 7, Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, &c. 3. He was anointed, and furnished for his Kingly Office, with a spirit, and gifts for Government; for conquering his enemies, and for ruling his people, Psal. 45. 3, 4, 5, Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy Majesty. And in thy Majesty ride prosperously, because of truth, and meekness, and righteousness: and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the kings enemies, whereby the people fall under thee. Isa. 11. 2, And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord, &c.

Use 1. Behold, how well furnished our Mediator is set out for his work: there is a fulness in him to meet with all our emptiness; yea, his fulness was given to him for this very end, that sinners which cannot come where the fulness of God lieth, to receive from him immediately, may receive it out of Christs fulness.

Consider then, I say, 1. What a fulness is in him, what a running-over Unction he received; this is a work above us, and matter beyond our expression, wherein we may more easily lose our selves; even in this depth, than express our selves: by this Unction he is full of God, *Col. 2. 9, For in him dwelleth all the fulness of the Godhead bodily.* Full of the spirit, the Holy-Ghost, *Luk. 4. 1, And Jesus being full of the Holy-Ghost, full of grace and truth.* *Joh. 11. 4, Full of light and of life.* *Joh. 1. 4, In him was life, and the life was the light of men, &c.* Full of saving grace, and sanctified gifts, *Isa. 11. 2, And the spirit of the Lord shall rest upon him, &c.*

2. Consider for what end all this fulness was given unto him: he was full of the spirit, that he might fill us with his spirit, *Joh. 16. 7, Nevertheless I tell you the truth, it is expedient for you that I go away: for if I go not away, the comforter will not come unto you; but if I depart, I will send him unto you.* *Eph. 3. 19, That ye might be filled with all the fulness of God.* He was full of grace, that we might receive of his fulness, *Joh. 1. 16.* That his Unction might run down upon us, *1. Joh. 2. 27, But the anointing which ye have received of him, abideth in you, and ye need not that any man teach you. That his grace might work mightily in us,* *Col. 1. last.* He received gifts for our use, to give them to men, to the worst of men, even to the rebellious, gifts to be measured out again, *Psal. 68. 18, with Chap. 4. v. 8.*

Use 2. Let his fulness and compleat Unction be improved; 1. For convincing such as continue so empty, when Christ is so full? Ah, that we should be so poor, when Christ is so rich! when we have so full an anointed one, that we should never taste of his Unction! some have nothing, and some have little; but very few are filled with the fulness of Christ, and made to run over with his Unction: the fault is in us that he is so wet, and we are so dry, *John 5. 40, And ye will not come to me, that ye might have life.*

2. For alluring and gaining the hearts of empty creatures: Things allure, as there is much of precious furniture in them: but this is sad, when God hath anointed Christ with the Spirit above measure: that empty creatures care nothing for him,

him, that his fulness and furniture is propounded and offered every day in the Gospel, and we are not allured by it. *Song. 1. 3, Because of the savour of thy good ointments, thy name is as ointment poured forth, therefore the virgins love thee.*

3. For comforting believers: all this fulness of the Spirit, of gifts and graces wherewith Christ was anointed, it is yours: it was not only for your use, but it is your property. *1 Cor. 3. 22, 23, All are yours, and ye are Christs, and Christ is Gods:* You may use it as your own; you may come to the Fountain, to the Treasure, to the store-house of Christs fulness, when you will: you may comfortably and confidently hold up your Cisterns, till they be filled and run over, *Isa. 12. 3, Therefore with joy shall ye draw water out of the wells of Salvation. Phil. 4. 18, 19, But I have all, and abound: I am full---But my God shall supply all your need, according to his riches in glory by Jesus Christ.*

CHAP. XV.

Of the Requisites in a Mediator, which are eminently to be found in Christ the Mediator of the New Covenant.

IN the next place, I come to speak more particularly of this part of Christs Uction, or his Furniture for the work of Mediatorship, by laying open the Requisites in a Mediator, which are all eminently to be found in Christ, and may be reckoned as so many properties or qualifications in the Mediator of the New Covenant.

The Requisites in a Mediator or Reconciler, that dealeth betwixt two parties, are of two sorts: 1. Some Requisites which more directly relate to the qualifying a person for such an Employment. 2. There be other Requisites which look more directly to the managing of that trust: both the one.

one and the other are eminently to be found in Christ.

And 1. Of the Requisites fitting a Person for this trust:

1. A Mediator must be such a Person that hath *Interest* in both the parties, else he should be suspected either by one party or other: yea, his interposing should not be admitted of by the parties, without this Requisite: Christ hath this Requisite most eminently; he is such a Person who is not only of Kindred to both parties, but by that rare conjunction of the two Natures in his Person, who is *God man*, he is equally distant from, and drawing near to both parties (whereof I spoke before when I treated of the Union of the two Natures: and therefore will not insist here).

2. A Mediator must be a Person *trusted* by both parties: one to whom they can confidently intrust their Interests: such a person is Christ, to whom God hath entrusted and committed whatsoever relateth to his Honour and Interest: *John 5. 22, 27, For the Father judgeth no man, but hath committed all judgment to the Son--- And hath given him authority to execute judgment also, because he is the Son of man.* He is a Person, a Trustee, to whom we may commit all our Interests: yea, Believers have done so, and will do so, *1 Pet. 4. 19, Commit the keeping of your souls to him in well doing, as unto a faithful Creator,* *2 Tim. 1. 12, And I am persuaded, that he is able to keep that which I have committed unto him, against that day:* Yea, he is the person to whom our Interests were committed by God before we were born, and before we were capable to dispose of our own interests. When we were Minors, yea before we were, *John 17. 6, Thine they were, and thou gavest them me, and they have kept thy word.*

3. A Mediator must be a Person which is *well affected* to, and which *seeketh* the welfare of both parties: one who *desires* their union and agreement, else he were not fit to deal betwixt them: such a person is Jesus the Mediator of the New Covenant; one who desireth and endeavoureth Gods honour and our happiness; one who carrieth on his Fathers Honour in the promoting of our happiness; and one who carrieth on our happiness in such way as may most highly advance his Fathers Honour: one who is *marvellously* affected to the union of the disagreeing parties:

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John 8. 49, *But I honour my father, and ye do dishonour me: with Tit. 2. 14, Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. 2 Cor. 5. 19, God was in Christ reconciling the world unto himself.*

4. A Mediator must be a Person which hath power over both the parties: one that may determine the difference, and engage the parties to stand to the decision: one that can lay his hands on both, Job 9. 33. Such a person is Christ, who hath power with God, being his only Natural Son, *Matth. 3. 17, This is my beloved Son, in whom I am well-pleased. John 11. 41, 42, Father, I thank thee that thou hast heard me; and I know that thou hearest me always. And a person who hath power with us, can draw us after him, and make us do what he will. John 12. 32, And I, if I be lifted up from the earth, will draw all men unto me. Psal. 119. 35, Make me to go in the path of thy Commandments. Ezek. 36. 27, And I will put my spirit within you, and cause you to walk in my statutes: and ye shall keep my judgments, and do them.*

2. There are other Requisites, which relate more directly to the managing such a work. And 1. A Mediator must be a condescending Person, which can humble himself, and bow, for the compassing an union betwixt the parties: Christ is such a Person. *Zech. 9. 9, Behold, thy king cometh--- he is lowly. A condescending Mediator, whose condescensions were eminent. 1. He shewed himself very condescending in taking on the Office of a Mediator. In this he bowed himself, and stooped very low: he came off the Throne, and left it, to take on a service, Phil. 2. 6; 7, 8, Who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. 2. Condescending to take on the duties of that Office: he became a servant to both parties, that he might make peace betwixt them. Isa. 42. 1, Behold my servant whom I uphold, mine elect in whom my soul delighteth. Ver. 53. 14, By his knowledge shall my righteous servant justify many, for he shall bear their*

their iniquity. Matt. 20. 28, *Even, as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.* 3. Condescending in his way of going about that Office, and the things pertaining to it: condescending to the weakest and lowest condition of his people, and shewing his dealings accordingly. Isa. 42. 2, 3, *He shall not cry, nor lift, nor cause his voice to be heard in the street; a bruised reed shall he not break.* And 40. 11, *He shall feed his flock like a shepherd, he shall gather the lambs with his arms, and shall gather them in his bosom, and shall gently lead those that are with young.* Ezek. 34. 16, *I will seek that which was lost, and bring again that which was driven away: and I will bind up that which was broken, and will strengthen that which was sick,* 4. Condescending in all his carriage: not seeking his own honour, nor affecting popularity, but doing his greatest works with little noise, and bidding tell no man of them. John 6. 15, *When Jesus therefore perceived that they would come and take him by force to make him a king, he departed again into a mountain himself alone.* Mat. 12. 18, 19, *Behold my servant whom I have chosen, mine elect in whom my soul is well-pleased; I will put my spirit upon him, and he shall shew judgment to the Gentiles: he shall not strive nor cry, neither shall any man hear his voice in the streets.* And 8. 4, *And Jesus saith unto him, See thou tell no man.*

2. A Mediator in carrying his business, must be mollifying, to bring the parties from rigour and high courses and conditions, to abate for peace and union-sake. This did eminently shine forth in Christ; he was a mollifying Mediator; for 1. He brought God down, and took him off high demands of Law: 1. Instead of personal satisfaction from Sinners, to accept of satisfaction in the person of another, to wit, Christ our Surety, who was made a curse for us, Gal. 3. 13. Isa 53. 8, *For the transgressions of my people was he stricken.* 2. In place of an inherent righteousness, to accept an imputed Righteousness, 1 Cor. 1. 30, *But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.* 3. Instead of a perfect obedience from man, to accept his poor endeavours after perfection, and to pardon short-comings

in duty; to accept a perfection of sincerity, where he requires the rigour of perfection, *2 Cor. 8. 12, For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. 2 Chron. 30. 18, 19, The good Lord pardon every one that prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the Sanctuary.*

2. He hath brought up man in his own body, to come nearer to God, and to leave the terms whereupon he stood at odds with God before: 1. By quitting his own righteousness, and his seeking to establish it, *Rom. 10. 3: to submit to the righteousness of God, and to the way of Justification by a free-gifted righteousness, Rom. 3. 24, Being justified freely by his grace, through the redemption that is in Jesus Christ, &c. 2 Cor. 9. 13, Whiles by the experiment of this ministration they glorify God for your professed subjection unto the Gospel of Christ. 2. Instead of personal satisfaction, to offer to God satisfaction in the person of another, to present Christ to God, 2 Cor. 5. last, For he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him. 1 Tim. 2. 6, Who gave himself a ransom for all, to be testified in due time. 3. Instead of that 'extream undutifulness and averiness to yield any obedience to God, to offer to God his utmost endeavours of obedience and service, and not to think God his debtor when he hath so done. 2 Cor. 5. 15, And that he died for all, that they which live, should not henceforth live to themselves, but to him which died for them, and rose again.*

3. A Mediator must be affable, one to whom both parties may freely tell their mind, and have access to do so. Christ is an affable Mediator, a Person who courteously and kindly entertaineth both the parties in whatsoever they will employ him; and this for the unions sake, that he may make them one. 1. He is affable to both parties, for he hath Gods heart, and a mans heart.

1. Christ is an affable Mediator, in respect of his Father, the offended party: and no wonder, for he dwelleth in his bosom, *Joh. 1. 18. He doth kindly entertain and receive his propositions, John 6. 38, 39, For I came down from heaven, not to*

do mine own will, but the will of him that sent me: And this is the fathers will that hath sent me, &c. 2. He is an affable Mediator in respect of the offending-party: one who kindly and courteously receiveth and eternaineth the worst of sinners that ever employed him: His carriage while he was here on earth, did throughly bear witness of this before his death, and after his resurrection; whereby he gave a proof how he would carry to us when he should be in glory, being then in the way and first step to it. O, how affable was he then! *Luke 24.* John 20, and 21 Chapters. And how affable is he still now, when he is set down on the right hand of Majesty! *Joh. 16. 25, 26, 27,* The time cometh when I shall no more speak unto you in Proverbs, but I shall show you plainly of the Father. --- At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you, for the Father himself loveth you. *Heb. 2. 17,* That he might be a merciful High-priest in things pertaining to God. And *5. 2,* Who can have compassion on the ignorant, and on them that are out of the way, for that he himself also is compassed with infirmities.

2. He is affable to Justice and Mercy both, [these two Attributes in God which were to be eminently glorified in our Salvation: 1. He is affable to Justice, ready always to speak with Justice, and to satisfy it with a Ransom and Price, *Heb. 12. 24,* And to Jesus the Mediator of the new Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. 2. He is affable to Mercy and Grace, and ready always to satisfy Mercy by entreaties, even for the thing which he hath bought, *Heb. 7. 25,* Seeing he ever liveth to make intercession for them: Yea, he pleads in our name with both these Attributes in God, by virtue of his satisfaction and intercession, *Heb. 9. 24,* For Christ is not entered into the holy places made with hands, which are the figures of the true: but into heaven it self, now to appear in the presence of God for us.

4. A Mediator must be meek and long-suffering for the Unions-sake, to bear with both the parties, although they should smite him, and be angry with him: Christ is such a Mediator, *Matth. 21. 5,* Tell the daughter of Zion, behold, thy king cometh unto thee, meek, and sitting upon an ass, and a colt,

a colt, the foal of an ass. And 11. 29, *I am meek and lowly in heart.* Moses in his Mediation was a type of him, Num. 12. 3, *Now the man Moses was very meek above all the men that were upon the face of the earth.* O so meek a Mediator as Christ is! 1. He endured his Fathers anger and wrath for our sake, and was smitten by him, Isa. 53. 10, *Yet it pleased the Lord to bruise him, he hath put him to grief:* Rom. 8. 32, *He that spared not his own Son, but delivered him up for us all.* 2. He endured our anger also; he was smitten by the other party, by his own, for whose sake he was content to be smitten of his Father, Mar. 21. 38, *But when the husbandmen saw the Son, they said among themselves, This is the heir, let us kill him, and let us seize on his Inheritance.* Isa. 53. 3, *He is despised and rejected of men: a man of sorrows and acquainted with grief, and we hid as it were our faces from him; he was despised, and we esteemed him not:* And when he was smitten by both parties at once, and endured the wrath and displeasure of both at the same time, yet he carried as a meek Mediator, who did bear all for the Unions-sake, that he might make peace, Isa. 53. 7, *He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth:* with 1 Pet. 2. 23, *Who, when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously.* He went through all the business with little clamour, noise or complaint, Matth. 12. 17, 18, 19.

5. A Mediator must be merciful and tender-hearted, one that hath bowels to pity the unreconciled state of the offender: Christ is eminently such a Person. 1. One who hath conjoynd in his person the heart of God, and the heart of a man: the infinite mercy of God, and the kindly compassion of an experienced man; who in his Humane nature hath felt our afflictions and temptations, Heb. 2. 17, 18, *Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High-Priest in things pertaining to God, to make reconciliation for the sins of the people:* For in that he himself hath suffered, being tempted, he is able to succour them that are tempted. And

5. 2, *Who can have compassion on the ignorant, and on them that are out of the way: for that he himself also is compassed with infirmity.* 2. A Person, who in all his dealings hath shewed himself merciful, and hath evidenced his compassionate disposition: one that hath shewed mercy to all that ever came to God through him, and upon all occasions that ever were given him, to shew himself such. *John 6. 37. All that the Father giveth me shall come to me: and him that cometh to me, I will in no wise cast out.* *Matth. 15. 22, And behold a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David: my daughter is grievously vexed with a Devil.* And 9. 27, *And when Jesus departed thence, two blind men followed him, crying and saying, Thou Son of David have mercy on us.* One who shewed mercy, not only upon the matter, but even in the way and manner of his dealings with his people: *Matth. 12. 20, A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment into victory.* And 9. 17, *Neither do men put new wine into old bottles, else the bottles break, and the wine runneth out, and the bottles perish; but they put new wine into new bottles, and both are preserved.* One who carryeth compassionately unto, and is pitiful even of the wilful refusers of his mercy, *Luke 19. 41, And when he was come near, he beheld the City, and wept over it, &c.* One who was not only pitiful in the days of his flesh, but hath carryed also the same heart and bowels of a merciful and compassionate Mediator unto heaven with him, *Heb. 2. 18, For in that he himself hath suffered being tempted, he is able to succour them that are tempted.* And 4. 15, *For we have not an High-priest which cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sin.* 1 *John 2. 1, And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous.*

6. A Mediator must be Potent, and able to compass his undertaking: Christ is such a Mediator, *Psal. 89. 19, I have laid help upon one that is mighty.* *Isa. 9. 6, His name shall be called the mighty God.* He is a potent Mediator, 1. In respect of the power that is in his hands: Consider his ability

lay to compals the work committed unto him, in respect of his essential power and kingdom, and in respect of his dispensatory power and kingdom, *Isa. 9. 6, 7, He is able to save to the utmost, perfectly. Heb. 7. 25, He is mighty to save, Isa. 63. 1.* He is able to save from sin, and all that is in it, whether guilt, power, or defilement: and from wrath, and all that may follow upon it: he is able to supply all our wants, and to do for us exceeding abundantly above all that we can ask or think, *Phil. 4. 19. Eph. 3. 20.* And consider his ability to perform whatsoever he hath undertaken, and that as well for God to man, as for man to God. He is able to do what ever he hath engaged to us on Gods behalf; *to finish the work that he gave him to do, John 17. 4, &c.* and for this cause he is a King by Covenant, and hath all power in heaven and earth given to him, *Mat. 28. 18. Heb. 10. 12, But this man after he had offered one sacrifice for sins, for ever sate down on the right hand of God.* Chap. 8. v. 1, *Now of the things which we have spoken, this is the sum, We have such an High-priest who is set on the right hand of the throne of the Majesty in the heaven. Eph. 1. 20. 21, 22, And set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. And hath put all things under his feet, and given him to be head over all things to the Church.* 2. He is a potent Mediator in respect of the trust and delegation of power given to him, for settling and removing the difference betwixt the parties: the arbitration being rendred up to him to determine and lay his hands on both, *Joh. 5. 22, For the Father judgeth no man, but hath committed all judgment to the Son.* This is a great power that is put in Christs hands, that he shall order the satisfaction that shall be given, so as to bring about the giving of it upon the one part, and the acceptance of it upon the other part, *Joh. 10. 17, 18, Therefore doth my Father love me, because I lay down my life, that I might take it again.---I have power to lay it down, and I have power to take it again.* Chap. 17. v. 2, *As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.* 3. In respect of the powerful interest he hath with both the parties, 1. With God his Father with

with whom he is very gracious, and hath power with him to procure his acceptance of such satisfaction as he offereth, *Mat. 3. 17. This is my beloved Son in whom I am well pleased.* And to obtain from him whatsoever he desireth for the believer of the other party, *Joh. 11. 42. And I knew that thou hearest me always.* Chap. 17. v. 24, *Father, I will that they also whom thou hast given me, be with me where I am.* 2. He hath a powerful interest with man, to make him offer the satisfaction which his Father is content to accept. To make him subject his consent to the Gospel, *2 Cor. 9. 13. Joh. 12. 32. And I, if I be lifted up from the earth, will draw all men unto me.* And to make him walk in that way which may please his Father, *Ezek. 36. 27, I will put my spirit in you, and cause you to walk in my statutes.* A potent Mediator, that hath a great stroak of power with both the parties, to reconcile God to man, by his accepting the sacrifice of Christs death; and to reconcile man to God, by his humbling himself to offer satisfaction to God in Christ.

7. A Mediator must be faithful and true to the interest of both parties in his Mediation, seeking and studying their good: Christ is eminently such, *Heb. 2. 17. Rev. 1. 4. and 3. 14. and 19. 11.*

Consider how he is faithful to both the parties, and how he is faithful to the business of reconciliation, which is the end of a Mediator.

1. He is faithful to the parties. And, 1. To God, he is faithful to him that appointed him, *Heb. 3. 2. True to his fathers interest, in seeking his honour, executing his will, satisfying his justice, Joh. 6. 38. For I came down from heaven, not to do my own will, but the will of him that sent me.* Chap. 8. v. 49, *I honour my Father, and ye dishonour me.*

2. He is faithful to man, and true to his interest in dealing effectually with his Father on our behalf, in all things wherein we have dealing with God, *Heb. 2. 17, That he might be a merciful and faithful High-priest in things pertaining unto God, to make reconciliation for the sins of the people.* 1 John 2. 1, *We have an advocate with the Father Jesus Christ the righteous, and he is the propitiation for our sins.*

2. He

1. He is faithful to the business, which is the end of his Office; to wit, reconciliation, and making friendship betwixt the parties: this being entrusted to him, he makes it his work, and minds it exceedingly, *Luk. 2. 49, Wist ye not that I must be about my Fathers business?* *Joh. 4. 34, My meat is to do the will of him that sent me, and to finish his work.* And this appeareth, 1. In his faithful agenting the business of our peace in Heaven, whither he is gone for the making and maintaining peace between God and his people, there to appear in the presence of God for us, *Heb. 9. 24. Joh. 17. throughout. Rev. 8. 3, And another angel came and stood at the altar, having a golden censor, and there was given to him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.* 2. In his faithful reporting back again to his people what may be expected by them at his Fathers hands: he is the messenger of the Covenant, and the true and faithful witness, *Mal. 3. 1. Rev. 1. 5. Joh. 14. 2, In my Fathers house are many mansions, if it were not so I would have told you. I go to prepare a place for you. Eph. 2. 17, And came and preached peace to them which were afar off, and to them that were nigh. Joh. 1. 18, No man hath seen God at any time: the only begotten Son which is in the bosome of the Father, he hath declared him.* 3. In his effectual procuring his peoples peace with his Father: he never giveth over dealing in the business, until it be done and ended, and the treaty be closed and signed; until he have finished the work, *Joh. 17. 4, 24. and have said unto his people, Peace I give unto you, Joh. 14. 27. Eph. 2. 14, 15, 16, For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us: Having abolished in his flesh the enmity, even the law of commandments contained in ordinances, for to make in himself, of twain, one new man, so making peace. And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby.*

8. A Mediator must be a Wooer of both the parties, to bring them in friendship together: The Mediator of the new Covenant did this eminently, he wooed God for us, and wooed us for God, which none of the parties had access to do immediately, without his interposing betwixt them; and

and this he doth several ways: 1. By praising and commending both the parties, and speaking good of each of them to the other, as it were behind their backs: he commendeth God to us, *Joh. 6. 39, And this is the Fathers will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up at the last day.* Chap. 14. v. 2, *In my Fathers house are many mansions, if it were not so I would have told it you: I go to prepare a place for you.* Chap. 16. v. 17, *For the Father himself loveth you.* And he commendeth us to God, *Joh. 17. 8, 25, For I have given unto them the words which thou gavest me, and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.---O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.* 2. By praying and requesting both the parties to be at peace: he entreateth his Father to be at peace with us, *Joh. 17. 9, I pray for them: I pray not for the world, but for them that thou hast given me, for they are thine.* And he entreats and requests us to be reconciled with his Father, *2 Cor. 5. 20, Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christs stead be ye reconciled to God.* 3. By engaging and becoming Surety to both parties, for all that he speaketh in the name of any of the parties unto the other, *Heb. 7. 22, By so much was Jesus made surety of a better Testament.* He maketh faith, and undertaketh that we shall find God as good as the commendation which he puts upon him; and he maketh faith to Godward, that he shall make us answer his promises in our name; and what we do not, he shall do for us.

9. A Mediator must be of a *Courageous* and unsubdued spirit, to go through difficulties, discouragement, and opposition, without being layed by in his work: else in dealing for reconciliation betwixt parties that are at a great distance, he should be soon discouraged: Christ is eminently such a person; he goeth on in the work of redemption and reconciliation, saving his people, and subduing his enemies; and though there be many enemies to this peace, and many discouragements be cast in his way from some of the parties themselves; yet doth he go on in his work with a heroic and

and undaunted spirit, he can neither be bowed, nor broken, nor laid by. *Psal. 42. 4, He shall not fail, nor be discouraged, till he have set judgment in the earth: and the Iſles ſhall wait for his law.*

1. He was not broken nor discouraged by the weight of the work which he had undertaken, his duty broke him not; but he went on in it till he had ended his work. *Job. 17. 4, I have finiſhed the work which thou gaveſt me to do. We read indeed that he wept ſometimes, Luke 19. 41. Heb. 5. 7. but he was not discouraged then, but went on to do his work; the courage of faith of his victory was not ſhaken nor cruſhed.* 2. His enemies, and all the oppoſition they could make to him, did not break him, nor lay him by, he would go up to *Jeruſalem*, where they ſought to kill him, *Luke 9. 51, And it came to paſs, when the time was come that he ſhould be received up, he ſtedfaſtly ſet his face to go to Jeruſalem. And 13. 32, And he ſaid unto them, Go ye, and tell that Fox, Behold I caſt out Devils, and I do cures to day, and to morrow, and the third day I ſhall be perfected.* He would walk on his twelve hours, he knew not what unbelieving fear was. 3. His ſufferings did not break him, nor lay him by from his work; when he ſweat blood, and when he ſuffered on the Croſs, even then he ſet about his duty, and intermitted it not, but minded ſinners more than himſelf; often in prayer, caring for his Mother, preaching to the thief, &c. *Mat. 26. Mark 14. Luke 22 chapters.* 4. His cold and bad entertainment which he got from his people when he was about his work, did not break him, nor lay him by, *John 1. 10, 11, He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. And the many ſcoffs, and the ſlighting carriage of his people, and the grieving hiſſpirit, and breaking his heart every day yet, doth not discourage him, nor lay him by from his work, and from endeavours for their reconciliation with God, Rom. 10. laſt, But unto Iſrael he ſaith, All day long I have ſtretched forth my hands unto a diſobedient and gainſaying people. Luke 19. 41, 42, And when he was come near, he beheld the City, and wept over it, ſaying, If thou haſt known, even thou, at leaſt in this thy day, the things which belong unto thy peace, but now they are hid*
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from thine eyes. 5. The displeasure and wrath of both the parties, which he knew he behoved to go through, brake him not, laid him not by, but he ventured to take on the displeasure of both, that he might agree them, and take away the difference, Zech. 13. 7, *Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of Hosts. Smite the shepherd, and the sheep shall be scattered; and I will turn my hand upon the little ones.* Luke 19. 14, *But his Citizens hated him.* Mat. 21. 38, *This is the heir, come let us kill him, and let us seize on his inheritance.* 6. The fair offers of the world, and smiles of temptation from it, laid him not by, nor took him off the work which he came to do, Joh. 6. 15, *When Jesus therefore perceived that they would come and take him by force, and make him a King, he departed again into a mountain himself alone.* Mat. 4. 8, 9, *Again the Devil taketh him up unto an exceeding high Mountain, and sheweth him all the kingdoms of the world, and the glory of them, and saith unto him, All these things will I give thee if thou wilt fall down and worship me.*

Besides all these Requisites in a Mediator which shine forth so eminently in Jesus the Mediator of the New Covenant, there are also some other Properties in our Mediator, qualifying him for that Office, which are peculiar to his Mediation, and are not to be found in any other Mediator among men; namely, 1. His Oneness and Sameness with both the parties betwixt whom he mediates. There have been mediators among men who have had some interests and relations to both parties, but never any like to this one and only Mediator of the New Covenant, who is perfectly one with both the parties which stand at so great distance, Phil. 2. 6, *Who being in the form of God, thought it not robbery to be equal with God.* Heb. 2. 17, *Wherefore in all things it behoved him to be made like unto his brethren.* And therefore he is so much engaged to make them one in him; he is nearly concerned in the union of these two parties: 1. In point of Interest, he gaineth by it, his Fathers honour is gain to him, and so is our happiness also, John 16. 14, 15, *He shall glorify me, for he shall receive of mine, and shall shew it unto you. All things that the Father hath, mine, therefore said I, that he shall take of mine, and shall shew*

form is unto you. Isa. 59. 16, *Therefore his arm brought salvation unto him*; 2. In point of Faithfulness, he hath undertaken it, and will do it, for he is *faithful and true*, Rev. 1. 5. and 3. 14. and 19. 11. 3. In point of Honour; 'tis a Crown to him to make the agreement betwixt God and man, Job. 17. 4, 5, *I have glorified thee on the earth: I have finished the work which thou gavest me to do: And now, O Father, glorifie thou me with thine own self, with the glory which I had with thee before the world was*. Isa. 53. 12, *Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong, because he hath poured out his soul unto death, and he was numbed with the transgressors, and he bare the sin of many, and made intercession for the transgressors*. Psal. 110. last, *He shall drink of the brook in the way, therefore shall he lift up the head*. 4. In point of Satisfaction; it's comfort to him to see this union, Isa. 53. 11, *He shall see of the travel of his soul, and shall be satisfied*.

2. Christ is a Mediator, who never declined to mediate in the business of all those who have any dealing with the King and Court where he lies, being a potent, accessible Mediator to all who will employ him, Heb. 7. 25, *Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them*. Joh. 6. 37, *All that the Father giveth me, shall come unto me; and him that cometh unto me, I will in no wise cast out*.

3. A Mediator who is always at hand, never absent from the Court, never missing when sinners have any business with God. He is a constant Agent, who lieth always in heaven to make the Address of his people to his Father, Rev. 8. 3, *And another angel came and stood at the altar, having a golden censor, and there was given unto him much incense, that he should offer it with the prayers of all saints, upon the golden altar which was before the throne*. Heb. 9. 24, *For Christ is not entred into the holy places made with hands, which are the figures of the true; but into heaven it self, now to appear in the presence of God for us*. But Mediators among men are oft-times far to seek, and ill to find, 2 Sam. 14. 29, as Joab was when Absalom would have sent him to the King; who when he was sent for the first and second time, would not come to him.

4. A perpetual Mediator, who neither dieth, nor layeth down his Office. *Moses*, who was a typical mediator, and *Joseph* who dealt with *Pharaoh* for *Israel*, died, and then it went hard with *Israel*: But *Jesus* the Mediator of the New Covenant, continueth for ever, *Heb. 7. 23, 24, And they truly were many priests, because they were not suffered to continue by reason of death. But this man, because he continueth ever, hath an unchangeable Priesthood.*

Let us shortly hint some Uses of these things: And 1. of the Qualifications fitting Christ for this Employment.

Use 1. If *Jesus* the Mediator of the New Covenant, be a person interested in both parties, Then there can be no ground to suspect him of partiality, but to look upon all that he propoundeth in the Gospel in order to the reconciliation of God with sinners, as coming from one who is nearly interested, and well affected to both parties: it is our sin that we look upon Christ, and the things propounded by him in the Gospel, as if he were for God only, and not for us also, *Joh. 17. 19, And for their sakes I sanctifie my self, that they also might be sanctified through the truth.*

Use 2. If the Mediator be so trusty a Person, Then let us entrust to him the managing of our everlasting interests: know him to be such, that you may without fear and jealousy confidently commit to him what ever you have to do with God, *2 Tim. 1. 12, For I know whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him, against that day.*

Use 3. If the Mediator be marvellously affected towards the union of God and sinners, for the good of both parties: Then bear with his way of promoting your happiness, so as he may honour his Father: for he must have both in his eye, and therefore will make your peace, and will make you happy, by humbling you, and making you seek his peace, and by making you holy, &c. *Eph. 1. 4, 5, 6, According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Having predestinated us unto the adoption of children by *Jesus* Christ, to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. And 2. 10, For we are his workman-*
ship,

ful, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them. And think not that any way that Jesus Christ will have his Father honoured in you, is contrary to your happiness.

Use 4. If Christ have power with both the parties betwixt whom he is a Mediator, then you must needs let him dispose of you, and command you wherein he will, for making your peace with his Father; and whatever power you yeild to him, over you, with your own consent, believe it, he will improve it for your advantage; and he hath credit with his Father to effectuate the business for his part also, Joh. 11:42, *And I know that thou hearest me always.*

2. From the special requisites and graces which shine forth eminently in Christs managing the work of Mediation.

Use 1. If Christ be a condescending Mediator, who hath stooped low to compass an union betwixt you and God: Then it is your duty to stretch and raise your self to meet him: Come and meet him: Will you let all the condescendance be on his side, and will you not yeild and bow to him in any thing? Nay, be it far from you. 2 Chron. 30.8, *Now be ye not stiff-necked, as your fathers were, but yeild your selves unto the Lord.*

Use 2. If he be a mollifying Mediator, who hath brought down God from high demands of Law: Then 1. Consider with what ease your conditions with God is now granted: Consider the terms upon which Christ hath brought you an offer of God. 2. Be you brought off the terms of distance whereupon you stand proudly with him. And 3. If Christ have broken you off from your proud terms wherein you stood with God, then you may judg thereby and conclude, that he hath mollified himself also.

Use 3. If Christ be so affable, Then put away your prejudices at him, and your mishapen thoughts of him, as if he were austere to his people; and be encouraged to come to him with every thing relating to your peace with God; you shall find courteous and kind entertainment, and shall experience that the Mediator is good to speak to.

Use 4. If the Mediator be so meek and gentle, Then believers may expect that he will bear with their infirmities, wherein they do not allow themselves, yea, cannot bear with them.

themselves, Psal. 103: 9, 10, 14. *He will not always chide, neither will he keep his anger for ever. Like as a father pitieth his children, so the Lord pitieth them that fear him: for he knoweth our frame, he remembereth that we are dust: yet so, as you would not tempt Christ, 1 Cor. 10. 9, nor abuse his meekness and gentleness: for there is such a thing in Christ as Gospel-severity: the Lamb of God is a Lion when he is stirred up to be angry, Heb. 2. 2, 3, For if the word spoken by angels, was steadfast, and every transgression and disobedience received a just recompence of reward: How shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him. And 10. 26, For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin.*

Use 5. If the Mediator be so eminently merciful, Then, 1. if your condition be so miserable, and the evils of your estate such that can plead pity, put no doubt but they shall find pity with him, even when you can scarce speak for pity to them, but only lay them before him, set them in his eye, Luke 19. 4. *And he ran before, and climbed up into a sycamore-tree to see him, for he was to pass that way.* 2. Fear not to meet with rough dealing, repulses, untenderness, harsh answers, Isa. 40. 11, *He shall feed his flock like a shepherd, he shall gather the lambs with his arms, and carry them in his bosome, and shall gently lead them that are with young.* Believers, beware that ye do not upon the matter, deny your Mediators merciful disposition; say not by your carriage, that he is a hard man, Mal. 25. 24.

Use 6. Is he a Potent Mediator, Then, 1. let sinner only deal to get Christ engaged for their peace, and the business is done, he shall bring it about, Isa. 38. 14, *O Lord, I am oppressed, undertake for me.* And 53. 10, *And the pleasure of the Lord shall prosper in his hand.* 2. Believers, know whom you have believed, how potent he is to do what is entrusted to him, Psal. 89. 19, *I have said help upon one that is mighty; that you may be comforted, and your faith strengthened.* Rom. 4. 20, 21, *He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God. And being fully persuaded that what he had promised he was able also to perform.*

Use 7.

Use 7. If he be a faithful Mediator, Then 1. be persuaded to give him more trust in the employment you put upon him; in all your business leave your care upon this trusty person: 1 Thes. 5. 24, *Faithful is he that calleth you, who also will do it.* Psal. 37. 5, *Commit thy way unto the Lord: & trust also in him, and he shall bring it to pass.* 2. Then it must be a great sin and provocation in any who have employed Christ, to be jealous of him, and to distrust his undertakings; sure such do not know him well whom they have believed, 2 Tim. 1. 12. 3. Believers who have fled to him for refuge, and rolled over your temporal and everlasting interests upon him, you may quiet your minds, and lye down securely without fear of the miscarrying of any thing that is good for you. Phil. 4. 6, 7, *Be careful for nothing, but in every thing with prayer and supplication, with thanksgiving, let your requests be made known to God. And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus.* Psal. 3. 5, 6, *I laid me down and slept, I awaked, for the Lord sustained me. I will not be afraid of ten thousands of people that have set themselves against me round about.*

Use 8. If our Mediator be the Wooer and Sutor of both the parties unto the peace: Then, 1. be you willingly wooed by him: be not nice and wild when he is courting your hearts to wed with him, and to make peace with God, 2 Chron. 30. 8, *Now be not you stiffnecked as your fathers were, but yield your selves unto the Lord, and enter into his sanctuary.* When he prays you, and beseeches you to be reconciled to God, be not hard to be entreated, 2 Cor. 5. 19, 20. 2. Fear not, if your hearts have become toward to his Propositions, if you be content to be wooed by him, doubt not but he will get his Father's consent to whatsoever he propounds to you; yea, he had his mind and good-will to whatsoever he propoundeth to you, before he spoke with you, Joh. 6. 37, 38, *All that the Father giveth me, shall come to me: and him that cometh to me, I will in no wise cast out.* And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up at the last day. And 17. 16, *I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me, and they have kept thy word.*

3. No thanks to us that ever God and we were in good terms; but all thanks to the Mediator, the Wooer of both parties, the Peace-maker, who came and *preached peace*, and made peace, 2 Cor. 5. 20. Eph. 2. 14, 15, 17.

Use 9. If our Mediator be of so heroick and so unsubdued a spirit: Then, 1. Let all his enemies be afraid, and pack them out of his way, and stand not in the way to hinder the work which he hath undertaken for his people: he is of an unsubdued spirit, and cannot be laid by; pack you, or he will ride over you, Psal. 110. 1, 5, *The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy foot-stool. The Lord at thy right hand shall strike through Kings in the day of his wrath.* Rev. 6. 2, *And I saw and beheld a white horse, and he that sat on him had a bow: and a crown was given unto him, and he went forth conquering and to conquer.* Psal. 45. 3, 4, 5, *Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty; and in thy majesty ride prosperously, because of truth, and meekness, and righteousness: and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the Kings enemies, whereby the people fall under thee.* 2. Believers, comfort your selves in Christs Heroick spirit; he cannot be laid by, nor turned from his purpose, neither by the opposition made by the enemies of your happiness, nor by the discouragements received from your selves, 1 Job. 4. 4, &c. *Isa. 42. 4, He shall not fail nor be discouraged.* See an eminent example of this in his dealing with the woman of Samaria, Joh. 4. 10, &c.

3. Let us make some use of the whole Properties and Qualifications of our Mediator, taking in also those which are peculiar to him: Hence a threefold Exhortation.

First, Be exhorted to know what a Mediator Christ is: A Mediator, and *such a Mediator*, the Apostle Paul hath many hints in his Epistle to the *Hebrews* (which is written to set forth Christ in his Offices) whereby he layeth a deal of weight upon the qualities of our Mediator, being such a person, *such a High-priest*, &c. as the like was never heard of, ch. 1. 4. and 3. 1. and 4. 14, 15: and 5. 11. and 7. 16, 24, 26. and 8. 1, 2. and 9. 11, 24. The ignorance of this, or not considering these things, is the cause why Christs Mediatorship

torship is so little comfortable to Believers: study to know this better, that you may be comforted by it, that you have such a Mediator, one whose office, interests, relations, engagements to you, and qualities before enumerated, may assure you that you have a Friend in Heaven, one to whom you may come for pity and help in all your miseries and distresses.

2. Be exhorted to more boldness in coming to the Throne of Grace; Believers, you dishonour your Mediator, who having so great a Favourite at the Court of Heaven, should not with greater confidence come to God; yet this boldness ought to be humble and awful, keeping in sight your own unworthiness, and the awe of Gods Majesty; but be confident of the prevalency of Christs Mediation, *Heb. 4. 14, 15, 16, Seeing then that we have a great High-Priest that is passed into the Heavens, Jesus the Son of God, let us hold fast our profession, for we have not an High-Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without Sin: let us therefore come boldly unto the Throne of Grace, that we may obtain Mercy, and find Grace to help in time of need.* And, *10. 19, 20, Having therefore, Brethren, boldness to enter into the Holiest by the Blood of Jesus, by a new and living way which he hath consecrated through the vail, that is to say, his flesh, Gr. παραρρησιν with open mouth.* Lay not weight upon your liberty, but let the confidence you have in your Mediator, give you boldness, which would beget and draw forth liberty in Prayer for your selves and for others, *1 Tim. 2. 1, 5, I exhort therefore, that first of all supplications, prayers, intercessions, and giving of thanks, be made for all men -- for there is one God, and one Mediator between God and men, the man Christ Jesus.*

3. Be exhorted, you who have the offer of so great salvation, and of Christ Mediator to be a friend to you in Heaven, to take heed that you slight it not, *Heb. 2. 1, 3, Therefore we ought to give the more earnest heed to the things that we have heard, lest at any time we should let them slip. -- How shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?* And *12. 25, 29, See that ye re-*

use not him that speaketh: for if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from Heaven: For our God is a consuming fire. And, 10. 26, 29, 39, For if we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins.—Of how much sorer punishment suppose ye shall be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the Covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of Grace?—But we are not of them who draw back unto perdition, but of them that believe, to the saving of the Soul. There is no sin nor judgment comparable to sins against the Mediator, and judgment that follow these sins, Joh. 15. 22, If I had not come and spoken to them, they had not had sin: but now they have no cloak for their sin. Matth. 11. 21. Wo unto thee Corazin, wo unto thee Bethsaida: for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

CHAP. XVI.

Of Christs execution of the Office of Mediatorship.

IT remaineth now that something be spoken of Christs execution of the Office of Mediatorship, into which he was called, and for which he was fitted and furnished: before I speak particularly how he carrieth on the work committed to him as Mediator; I shall first lay down some general conclusions relating to his execution of the Office of Mediatorship: Namely, 1. That Christ executeth this Office of Mediatorship according to both natures. 2. That he executed this Office from the beginning of the World, before he came in the flesh. 3. That he executeth this Office, as well in the state of his exaltation, as in the state of his humiliation.

And

And 1. Of that Question, According to which Nature Christ is Mediator? Whether according to his Divine Nature as God, or according to his human Nature only as Man, or according to both as God-man?

Most part of the Popish Writers hold that Christ performeth the Office of Mediatorship, not according to his Divine Nature, but according to his Human Nature, only as Man.

Orthodox Divines, hold that Christ is Mediator according to both Natures, and doth not execute that Office only as God, nor only as Man, but as *God-man*.

For clearing whereof, I shall premise a few things. 1. The Question is not, whether there be in the Mediator the concurrence of both natures in the unity of his Person? for that is confessed by all. But whether both Natures concur in the Works of Mediation, or in the execution of that Office. 2. Nor is the Question, Whether the two Natures in Christ be distinct in their essence and properties, and so in their operations, for we yeild that the Human Nature doth that which pertaineth to the Humanity, and the Divine Nature that which pertaineth to the Divinity: yet so, as the Natures being united in one Person, so the operations concur to make up one Work of a Mediator, the Human and Divine Natures concurring to produce one act or work of Mediatorship. 3. Nor is the Question, Whether all the Works of Christ the Mediator, were the Works of both Natures: For it is certain, some of them were the Works of his Humanity, some of his Divinity, in respect of the thing done: but, Whether there were not a concurrence of both Natures acting jointly, although distinctly in the performing of them?

2. That Both Natures concur in Christs performing the Office of Mediatorship, and what he doth as Mediator he doth as *God-man*, may be confirmed by these reasons.

1. According to what Nature Christ is the King, Priest, and Prophet of his Church, accordingly he is Mediator, for he carried these Offices as he was Mediator: but according to both Natures, Christ is King, Priest, and Prophet of his Church; for according to the approved rule, *Names of*

Office which are given to Christ, they agree to him according to both Natures: therefore Christ executes the Office of Mediatorship as God-man, according to both Natures.

2. If the Godhead of Christ concurred with the Manhood in all the acts of Mediatorship: then Christ performeth not the Office of Mediator as Man only, but as God-man: but we find the Godhead interested in every act which Christ did, or doth as Mediator: It is evident from the several acts of each of his Offices, from his Obedience, Suffering, Resurrection, Intercession, *Heb. 9. 14, How much more shall the Blood of Christ, who through the eternal Spirit offered up himself without spot to God, purge your Conscience from dead works, to serve the living God. And 7. 25, Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Eph. 1. 19, 20, According to the working of his power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places.* None of which could be performed by his Human Nature alone, without concurrence of his Godhead. True it is indeed, we may conceive some Acts wherein the Humanity of Christ did not concur with his Divinity, viz. Those that he wrought before his Incarnation: but none wherein his Humanity acted without his Divinity. It followeth therefore, that Christ performeth this Office as God-man.

3. If many chief essential acts of Christs Mediation, are from the Deity of Christ, as from the next, proper, formal, and immediate cause, then Christ performeth not the Office of Mediator as Man only, but as God-man: but many chief essential acts of Christs Mediation are from his Deity, as the next, proper, formal, immediate cause: *Ergo, &c.* The Minor is proved by these instances: The Incarnation of Christ is from the Deity, which did assume the Humanity, which when it was not, could not assume it self. The manifestation of God was a work truly divine, which was from the Deity as the true cause; though from the Humanity as an Instrument, *Joh. 1. 18, No man hath seen God at any time: the only begotten Son, which is in the bosom of the Father, he hath declared him. Matth. 11. 27, All things are delivered unto me of my Father, and no man knoweth the Son but the Father,*

Father, neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him. Christ as Man teacheth as an Instrument, and Christ the Word teacheth as Mediator; the works of Authority and Power were all performed by the Divine Nature.

4. If Christ as Mediator performed many divine acts, which cannot be from his Humanity alone, Then Christ performeth not the Office of Mediatorship as Man only, but as God also: But Christ as Mediator performeth many Divine acts, which cannot be from his Humanity alone, such as his rising from the dead, which was by the power of his Deity, *Rom. 1. 4, And declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection of Jesus from the dead.* And *8. 3, 4, Who is he that condemneth? it is Christ that died, yea rather that is risen again; who is even at the right hand of God, who also maketh intercession for us.* *Eph. 1. 19, 20, Christ as Mediator hath power and authority to forgive sins, and send the holy Spirit, to enlighten the understandings, to soften the hearts of men, and that not only meritoriously, but efficiently, which are the proper works of God: Mar. 2. 10, But that ye may know that the Son of man hath power on earth to forgive sins.* *Joh. 15. 26, But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, he shall testify of me.* And *16. 7, But if I depart, I will send him unto you.*

5. If none of the works performed by Christ as Mediator, whether the works of Ministry that were performed by him, in the Nature of man, or the works of Authority and Power performed by the Divine Nature, were performed without the concurring of the other Nature in Christ; Then Christ performeth the Office of Mediator not as God alone, nor as Man only, but according to both Natures as *God-man*: but the former is true, *Ergo, &c.* The Major is proved by parts.

1. The works of Ministry which were performed in the Nature of man, and were the works of Christs Humanity, such as were his death upon the Cross, &c. yet the Divine Nature was concurring in these, not only to support and sustain the Human, but the thing done had its efficacy, dignity, and value, from his Divinity, in that they were the works

works of him that is God. It was the Son of God, the Lord of life, that died on the Cross, but it was the Nature of Man; not of God, wherein he died; yet it was the Divine Nature that did support him, and gave worth to his sacrifice. 2. The works of authority and power, such as the remitting of sins, giving the Spirit, raising the dead, &c. which were the works of his Divine Nature; yet were not done without an instrumental concurrence of the Nature of man.

6. If the end of the Personal union of the two Natures of Christ, be the fitting and qualifying of him for the Office of Mediatorship (as is before cleared), then the two Natures do and must necessarily concur in the works of mediation (at least after these were united) else the union of the two Natures had not been necessary in Christ; for the same necessity is for the concurring of the proper works of the two Natures in the Mediators work, that is, for the union of the two Natures in his person: the end of that union being to fit him to act in this Office as a qualified person.

Object. 1 Tim. 2. 5, The Mediator is called, *the man Christ Jesus*. Hence some infer that he is Mediator according to his Human Nature only.

Answer. There is a vast difference betwixt these two: *the man Christ* is Mediator, and he is Mediator *only as Man*: the *man Christ* is that person, not any other man, not any meer man; that person who was God and Man in one person, and stood as a fit middle betwixt both the parties: so that *Man* is not here taken *naturaliter*, but *personaliter*: not naturally but personally; it being most usual to name the person of Christ from either nature *απο τοιαυτης ιδιουτητας*, a communication of Properties: see 1 Cor. 2. 8, *For had they known it, they would not have Crucified the Lord of Glory.* Act. 20. 28, *The Church of God, which he hath purchased with his own Blood.* Joh. 3. 13, *And no man hath ascended up to Heaven, but he that came down from Heaven, even the Son of man which is in Heaven.* But there are better reasons assigned why the Mediator is called *the man Christ*, than to point out that nature according to which he is Mediator. See Brinsley of the Mediat. p. 208.

Object.

See Mr. Ball,
and Mr. Brin-
sley, *ubi supra*.

Object. Paul here distinguisheth betwixt God and this Mediator; And therefore Christ is not Mediator as God, but as Man only. To this, Answer hath been made by learned men. 1. That the Word of God is there not to be taken essentially but personally, as denoting the Father, betwixt whom and mankind Christ the Son is said to be a Mediator. 1 Joh. 2. 1, *And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous.* So its taken Joh. 3. 16, *For God so loved the World, that he gave his only begotten Son.* 2 Cor. 5. 19, *God was in Christ reconciling the World to himself.* 2. The naming of God in the first place doth not hinder that it should be understood in the second also: see Joh. 14. 1, *Ye believe in God, believe also in me.*

See more to this purpose, Jun. *Animad.* in Bell. contr. lib. 5. cap. 3. Ball on the Covenant. p. 270. Brinsley of the Mediator, p. 210. &c. And of the illustration of the Word God-man. Brinsf. p. 220.

Use. If Christ be Mediator according to both Natures. Then Believers may be comforted in the prevalency of his mediation, and in the condescendency thereof. Your Mediator is God-man. 1. Your Mediator acts as God, he carries his matters very strongly and effectually. 2. He acts as a man also, very tenderly and condescendingly, Heb. 7. 25, *Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.* With 2. 17, 18, *Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High-Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succor them that are tempted.* Psal. 2. 7, 8, *I will declare the decree: the Lord hath said unto me, Thou art my Son, this day have I begotten thee: Ask of me and I shall give thee the Heavens for thine Inheritance, and the utmost parts of the Earth for thy possession.*

Conclus. 2. That Christ hath executed this Office ever since the beginning of the World, ever since the first Covenant was dissolved and broken, since enmity entered betwixt God and man, as well before his being made manifest in

in the flesh, as after ; as well before and under the Law, as in the dayes of the New Testament : For although he be called *Mediator of the New Covenant*, or *New Testament*. Heb. 12. 24. which is to be understood, 1. by way of opposition to the first Covenant, whereof he was not Mediator. 2. *κατ' ἐξοχήν* because he was then exhibited, and then he perfected the work of Redemption : Yet did Christ enter upon the execution and exercise of this Office of Mediatorship (to which he was before designed) from the time that fallen man was at variance with God ; the execution of this Office extends to the first ages of the World, from the time that the promise made to our first parents (while they were yet in Paradise) took place, Gen. 3. 15, *It shall bruise thy head, and thou shalt bruise his heel.* 2 Cor. 5. 19. *God was in Christ, reconciling the world unto himself.* Heb. 13. 8, *Jesus Christ, the same yesterday, and to day and for ever.* Gal. 3. 17, *And this I say, that the Covenant that was before confirmed of Christ, the Law which was Four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.* Rev. 13. 8: he is called the *Lamb slain from the foundation of the world* : As in respect of Gods destination, being designed before time, to be offered up in time ; so also in respect of the efficacy of his sacrifice and mediation, which extended to the first ages of the world. For, 1. From that time there was need of a Mediator. 2. From that time begun the works of the Devil to be destroyed : Gen. 3. 15, *And I will put enmity between thee and the Woman, and between thy seed and her seed : it shall bruise thy head, and thou shalt bruise his heel.* 1 Joh. 3. 8, *He that committeth sin is of the Devil, for the Devil sinneth from the beginning : for this purpose the Son of God was manifested, that he might destroy the works of the Devil.* 3. From that time were some sinners saved, by the Messiah that was to come : Therefore from thence we must reckon the exercise of his Mediatorship.

Understand this with three distinctions. 1. That before Christs Incarnation, he was a Mediator *virtually*, and undiscernedly, *i. e.* the virtue and efficacy of that Office, to which he was designed, did extend to the first ages of the world, (though the way of his acting in that Office before his Incarnation, transcend our understanding) but after
his

his Incarnation, when he had taken our nature upon him; then he was manifestly an *actual* Mediator. 2. Before his Incarnation he was not *Completely* fitted for all the parts of that Office, not being yet the *Man Christ*, 1 *Tim.* 2. 5, but after his Incarnation he was a *Compleat* Mediator: *Heb.* 10. 5, 7, *Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me. Then said I, Lo I come, (in the volume of the Book it is written of me) to do thy will, O God.* 3. Before his Incarnation, he was secretly and *invisibly* a Mediator in Heaven: after his Incarnation, he did *visibly* act that part upon Earth, and then went into the holiest to continue in the exercise of this Office, *Heb.* 9. 24, *Now to appear in the presence of God for us.*

Use. This also should contribute to establish our faith, while our Mediator is absent from us, or rather while we are absent from him, and he is out of our sight: If this Office was effectual for the good of believers, before he actually offered sacrifice, or interceded, how much more when he hath actually done both these? Have we any better support of Faith? if his Mediation was effectual before he was a compleat Mediator, and had not yet taken our nature upon him, shall we not believe now the efficacy thereof, after he is the *Man Christ*? If his Mediation was effectual while he had not yet come down from Heaven to act visibly here on Earth; how much more when he hath finished the work, and is now returned, and gotten his Fathers welcome? Believe it, he is at Court, though he be out of our sight.

Conclusion 3. That Jesus the Mediator of the New Covenant executeth this Office, as well in the state of his Exaltation, as Humiliation. *Heb.* 7. 24, 25, *But this man, because he continueth ever, hath an unchangeable Priesthood. Wherefore he is able also to save them to the utmost that come unto God by him, seeing he ever liveth to make intercession for them.* But with some observable difference, which is to be seen, 1. In his exercising the three Offices which were parts of his Mediatorship. And, 2. In the distinct parts of these Offices.

1. It was mainly his Priestly Office, which the Mediator

discharged here on Earth, in his state of Humiliation; his entry upon his Kingly Administration, being eminently reserved to the state of Exaltation: *Heb. 1. 3, When he had by himself purged our sins, sat down on the right hand of the Majesty on high.* And, *8. 1, We have an High-priest, who is set on the right hand of the throne of the Majesty in the Heavens.* *Phil. 2. 8, 9, And being found in fashion, he humbled himself, and became obedient unto death, even the death of the Cross. Wherefore God also hath highly exalted him.* *Mat. 28. 18, All power is given unto me in Heaven and in Earth.* But his Prophetical Office was exercised by him in both these states, of his Humiliation, and Exaltation: *Luke 24. 47, And that repentance and remission of sins should be preached in his Name among all Nations, beginning at Jerusalem.* *Heb. 12. 25, See that ye refuse not him that speaketh; for if they escaped not who refused him that spoke on Earth, much more shall we escape, if we turn away from him that speaketh from Heaven.*

2. His Priesthood, which he dischargeth in both parts thereof, as well in his Exaltation as Humiliation; Yet, eminently he sacrificed here, and eminently he intercedeth in Heaven, *Heb. 9. 24, 26, Now to appear in the presence of God for us.—Now once in the end of the world hath he appeared to put away sin, by the sacrifice of himself:* His Kingdom, which was reserved for his Exaltation, understand it by way of eminency also, *Matth. 28. 18, And Jesus came and spoke unto them, saying, All power is given unto me in Heaven and in Earth.* *Rev. 5. 6, And I beheld, and lo in the midst of the Elders stood a Lamb: For he was a King when he was here on Earth, and carried matters in a Princely way, although his glory was over-clouded by his leaving the Throne for a time, that he might sit down in it afterward in greater honour,* *Phil. 2. 6, 8, Wherefore God also hath highly exalted him, and given him a name which is above every name.* His Prophetical Office, which was exercised in both states, yet was in his Humiliation visible, and in his own person, *Job. 1. 10, He was in the world, and the world was made by him, and the world knew him not.* *Heb. 1. 1, 2, God, who at sundry times, and in divers manners spake in the time past unto the Fathers, by the Prophets, hath in these last dayes spoken unto*

us by his Son. Luke 24. 27, *And beginning at Moses and all the Prophets, he expounded unto them in all the Scriptures, the things that concerned himself.* But in his Exaltation it is done by his Messengers, or more secretly by his Word and Spirit, Eph. 4. 11, 12, *And gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers: For the perfecting of the Saints, for the work of the Ministry, for the edifying the Body of Christ.* Joh. 14. 26, *But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.* 1 Joh. 2. 27, *But the anointing which you have received of him, abideth in you: and ye need not that any man teach you, but as the same anointing teacheth you all things, and is truth, and is no lye: and even as it hath taught you, ye shall abide in him.*

Use. Believers, think not that Christ is out of his Office, when he is out of your sight: or that the height of honour unto which he is now exalted at the right hand of God, doth abate any thing from his carefulness and condescendency for sinners behoof: but be you rather comforted from this; As high as the Mediator is now, upon his Throne, he yet carrieth that Office, and is made high for your advantage and consolation, Heb. 4. 14, 16, *Seeing then that we have an High-priest that is passed into the Heavens, Jesus the Son of God; Let us hold fast our profession,---Let us therefore come boldly unto the Throne of Grace, that we may obtain mercy, and find grace in time of need.* And 10. 21, 22, *And having an High-priest over the House of God, let us draw near with a true heart, in full assurance of faith; having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.* You may come as familiarly and boldly to him now, as when he was in his humbled condition, conversant among men, seeing he is about the same work, and exercising the same Office now as then, Heb. 13. 8, *Jesus Christ, the same yesterday, and to day, and for ever.*

It is a Question not unskillfully moved: Whether the Angels have any share in Christs Mediation? *Answ.* Two Scriptures seem to appropriate the benefit of Christs Mediation to Mankind. Yet I conceive they may admit one native

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interpretation, without straining the word, which doth not shut out the Angels. The first Scripture is that, *1 Tim. 2. 5, For there is one God, and one Mediator between God and men, the Man Christ Jesus*: which seems to set forth the object of Christs Mediation to be men, not Angels; but consider, that there is a twofold Mediation of Christ; the one of Redemption or Reconciliation, the other of Preservation or confirmation: Christ is only a Mediator of Redemption betwixt God and man, for he never undertook for the fallen Angels, *Matth. 25. 41, Then shall he say unto them on his left hand, Depart from me ye cursed into everlasting fire prepared for the Devil and his Angels. Jude, ver. 6, And the Angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day.* And of this Mediation speaks that Text, *1 Tim. 2. 5, A Mediation which had a ransom and propitiation in it: that Christ died only for man, not for the Angels.* The other Scripture is that, *Heb. 2. 16, For verily he took not on him the nature of Angels, but he took on him the seed of Abraham*: Which will indeed prove, and speaketh it plainly, that when fallen men and Angels were before him, sinking into their misery, he took hold of the one, not of the other: And so that none of the fallen Angels have benefit by Christs Mediation: It will prove that herein Christ expressed his love more to Men than Angels, in that he saved some of the fallen men, but none of the Angels; and would carry this Office not in their Nature, but in ours; Yet I conceive it will not prove that the elect Angels have no benefit by Christs Mediation. I incline therefore to think it most probable, that the elect Angels are not to be excluded from the benefit of Christs Mediation: whether they had need of a Mediator or not (as Calvin upon *Col. 1. 20.* labourereth to prove), I shall not debate; but these two things only I shall speak of: 1. I shall shew, that the good Angels have benefit by Christ, which is certain. 2. That there are probable grounds to judge, that they have this benefit through Christs Mediation.

1. By Christ the Angels have knowledg of the mysteries of our Salvation, even a glorious addition of knowledg, by this new discovery and bright manifestation of God in all

his Attributes that have shined forth in Christ, Eph. 3. 10, *To the intent that now unto the Principalities and Powers in Heavenly places, might be known by the Church, the manifold wisdom of God.* 1 Pet. 1. 12, *Which things the Angels did desire to look into.* 2. By Christ they have an honourable Office, they became Principalities and Powers in governing the world; and Ministering Spirits, that Christ may be honoured in the Church, Col. 1. 16, *For by him were all things created that are in Heaven, and that are in Earth, visible and invisible: whether they be Thrones, or Dominions, or Principalities, or Powers, all things were created by him, and for him.* Heb. 1. 14, *Are they not all ministering Spirits, sent forth to minister for them, who shall be heirs of Salvation.* And therefore when Christ shall give up his dispensatory Kingdom, then shall all rule be put down, which is not only to be understood of the being of no Magistracy, and no Ministry, but even of the Angels, Principalities, and Powers. 3. By Christ the Angels have joy at the conversion of sinners. Luke 15. 10, *Likewise I say unto you, there is Joy in the presence of the Angels of God, over one sinner that repenteth.* Matth. 18. 10, *Take heed that ye despise not one of these little ones: For I say unto you, that in Heaven their Angels do alwayes behold the face of my Father which is in Heaven.* Luke 2. 13, *And suddenly there was with the Angel a multitude of the Heavenly Host, praising God.* By Christ the Angels have a more perfect and firm union with God, a kind of reconciliation, Col. 1. 20, *And having made peace by the blood of his Cross, by him to reconcile all things to himself: by him I say, whether they be things on Earth, or things in Heaven.* Where by things in Heaven, is understood Angels, who are said to be reconciled to God, not properly: for where there is no breach, there can be no reconciliation; this is peculiar unto man, but improperly and anomalously they may be said to be reconciled, by confirming and establishing them in the grace and favour of God, *Tollendo peccata hominum & possibilitatem peccandi in Angelis*: taking away all possibility of defection in them.

2. These benefits which the Angels certainly have by Christ, they may be probably conceived to have them by Christ's Mediation: 1. Because Christ is a head to the elect Angels.

Angels as well as to elect men; and they are part of his mystical body, Col. 2. 10, *And ye are compleat in him which is the head of all Principality and Power.* Eph. 1. 10. *That in the Dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in Heaven, and which are on Earth, even in him:* they are reckoned a part of the Catholick Church, and inhabitants of the Heavenly Jerusalem, Heb. 12. 23, 24, Now if Christ be head of the Church as he is Mediator, then whatsoever benefit they, as part of his Body, have from Christ the Head, I do not see how we can avoid to say they must have it through his Mediation: For how can it be conceived that one part of Christs Body hath benefit from Christs Mediation, and another part of it hath benefit by him, and yet another way thn by his mediation? 2. Because whatsoever benefit the Angels have by Christ, they were elected unto it; 1 Tim. 5. 21, *I charge thee before God, and the Lord Jesus Christ, and the elect Angels.* Now Christ being the head of the election, in whom all that are elect are elected, Eph. 1. 4, *According as he hath chosen us in Christ, before the foundation of the world:* And the benefits unto which we are elected in Christ, coming through his Mediation, to all the elect; these must come so to the elect Angels also, Eph. 1. 4, 5, 10, *According as he hath chosen us in Christ, before the foundation of the world, that we should be holy, and without blame before him in love: Having predestinated us unto the Adoption of Children, by Jesus Christ.---That in the dispensation of the fulness of time, he might gather together in one all things in Christ.* 3. Because whatsoever creature is not under a possibility of sinning, it hath that, not by the condition of its nature, but by grace: Now the elect Angels being freed from all possibility of sinning, this they must have by Grace, which cometh not only from Christ, but through his Mediation, Job. 1. 17, *For the Law was given by Moses, but Grace and Truth came by Jesus Christ:* being some other thing supervenient, beside the good of their natural condition wherein they were created, which was mutable.

More particularly, The execution and work of Christs Mediatorship, may be reduced to these Five heads: 1. To bring

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bring the elect into a capacity of covenanting with God. 2. To bring them within the bond of the Covenant, after he hath thus prepared the way. 3. To enable them whom he bringeth into this New-Covenant-state, to perform the duties of the Covenant. 4. To keep those whom he bringeth into this Covenant state, from falling away from it, or to enable them to continue in it. 5. To bring those whom he hath brought up to the terms of a Covenant with God, to that height of that Blessedness which is appointed for them, and to Crown his work in them.

The first part of the Mediators work, and execution of his Office is, to prepare a way for mans covenanting with God; to make the way of God accessible, and to put man in a capacity to enter in terms with God: For man by sin was made incapable of covenanting with God, until the Mediator cometh in to compose the difference, and to restore the love and friendship that once had been betwixt God and man; who to prepare a way for mans covenanting with God, doth two things himself, and worketh two things in us. The first, to make God accessible; the other, to make men capable of covenanting with God, who is made accessible in Christs death. 1. He taketh on mans nature, that a Sacrifice might be among mankind, who had sinned; he putteth his name in our Obligation, that the Law might reach him. *Gal. 4. 4, 5. God sent forth his Son, made of a Woman, made under the Law, to redeem them that were under the Law, that we might receive the Adoption of Sons.* 2. In our nature he obeyeth the Law, and suffereth: he payeth a price for our Ransom, *2 Cor. 5. 21, He is made sin for us*; an offering for sin, he stood in the sinners stead here, he purchaseth a liberty to the elect, and hath it in his just and legal power to set them free when he will, *Act. 20. 28, being the Church of God which he hath purchased with his own Blood.* 3. He convinceth men of their sin, and of their bondage, and impossibility to satisfy Justice, and to this end he attacheth them before Divine Justice, *Joh. 16. 8, And when he is come, he will reprove the World of sin, of righteousness and of judgment.* *Rom. 7. 9, For I was alive without the Law once: but when the Commandment came, sin revived, and I died.* *Gal. 3. 24, Wherefore the Law was our Schoolmaster*

to bring us unto Christ, that we might be justified by Faith.
 4. He worketh their Hearts to a yielding-frame, listning, and ready to welcom the news of delivery (which have not yet been actually spoken to their hearts), to be content to come out of their bondage, and to enjoy freedom by him: to be content to come in his will, and to yield the weapons to him, and to change the state and righteousness whereof sometimes they had no small content, *Act. 9. 6, Lord, What wilt thou have me to do? Arise, and go into the City, and it shall be told thee what thou must do.* They pant after a Saviour, as *Paul* did for compleat Redemption, *Rom. 7. 29, O wretched man that I am, Who shall deliver me from the body of this death?* And when all this is done, Sinners are but in a capacity of covenanting with God, till more be done by Christ in the work of his Mediatorship for man: he is not yet in a covenant with God; all this is to make ready a people prepared for the Lord, *Luke 1. 17.* For though Christ hath payed the price of the elects ransom, and hath purchased their liberty on the Cross, yea, and hath also convinced a man of his need of this ransom, and made him toward and tractable to listen, to accept of it; yet till a man come in by faith, and manifest his acceptance, or rather actually accept of Christs proposals, he is not yet actually in a Covenant with God, but concluded under wrath, *Joh. 3. 36, And he that believeth not the Son, shall not see life, but the wrath of God abideth on him.*

The second part of the Mediators work and execution of his Office, is, to bring the elect within the bond of the Covenant. And for bringing about this, 1. Christ makes an offer of a New Covenant state, with all suitable allurements and encouragements which may invite the Souls of the elect to accept of it; And for this end he hath appointed the Ministry of Reconciliation, *2 Cor. 5. 19, 20, God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation.* Now then we are Ambassadors for Christ, as though God did beseech you by us, we pray you in Christs stead be ye reconciled to God. And *6. 17, 18, Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father*

Father unto you, and ye shall be my Sons and Daughters, saith the Lord Almighty. Isa. 53. 1, 3, Ho, every one that thirsteth, come ye to the waters---Incline your ear, and come unto me: hear and your Soul shall live: and I will make an everlasting Covenant with you, even the sure mercies of David. 2. He shapeth and frameth the hearts of his people for acceptation of his offer, and bringeth them unto a liking and satisfaction with the Covenant, and the terms of it; 2 Sam. 23. 5, For this is all my salvation, and all my desire, although he make it not to grow. Psal. 73. last, But it is good for me to draw near to God---I have put my trust in the Lord God, that I may declare all thy works. 3. He actually maketh them to embrace it, and enter into it: for after he hath shaped their hearts for acceptation, he actually engageth them by consenting and agreeing on their part, Hos. 2. 14, 19, Therefore behold, I will allure her, and bring her unto the Wilderness, and speak comfortably unto her.---And I will betroth thee unto me for ever. Ezek. 20. 37, And I will bring you into the bond of the Covenant. Joh. 6. 37, All that the Father giveth me, shall come to me. And this he doth, 1. By making us receive and welcom the Gospel, and subject our consent unto it, by taking on the very bonds and rebukes of the Word, and yielding our selves captives unto it, 2 Cor. 9. 13, Whiles by the experiment of this ministracion they glorify God for your professed subjection unto the Gospel of Christ. And 10. 4, For the weapons of our warfare are not carnial, but mighty through God, to the pulling down of strong holds. Rom. 6. 17, But ye have obeyed from the heart that form of Doctrine which was delivered unto you. 2. By making us receive and embrace the Promises, Heb. 11. 13, and take hold of the Covenant, Isa. 56. 4, 6. And this is a further step of the Mediators work, in making the Soul close with God in a Covenant. 3. By making us receive Christ himself in the promises, Joh. 1. 12, But as many as received him, to them gave he power to become the Sons of God, even to them that believe on his name. For as Faith hath for the object of it, the whole Word of God; so especially the promises, and more especially Christ in the promises. 4. By making us give up our selves to be Christs, and no more our own, Isa. 44. 5, One shall say, I am the Lords: and by making us subject our Consent unto him, as the Wife doth to

the Husband in a Marriage-Covenant,*2 Cor. 9. 13. And all this is the Mediators work, and the execution of his Office. For, 1. It is he that offers the Covenant, *Heb. 12. 25, See that ye refuse not him that speaketh.* 2. It is he that shapeth the heart for acceptation of the offer, *Ezek. 36. 26, A new heart also will I give you, and a new Spirit will I put within you,* 3. It is he that engageth the heart to God by a Covenant, *Jer. 30. 21, And I will cause him to draw near, and he shall approach unto me; for who is this that engaged his heart to approach unto me, saith the Lord? Joh. 12. 32, And I, if I be lifted up from the Earth, will draw all men unto me.* 4. It is he that maketh us give up our selves to him, *Ezek. 36. 27, 28, And I will put my Spirit into you, and cause you to walk in my wayes:--And ye shall be my people, and I will be your God.* The third part of the Mediators work in the execution of his Office, is to enable them whom he bringeth into the Covenant of Grace, to perform the duty of the Covenant according to his undertaking to his Father on their behalf: and for this effect, 1. He circumciseth their hearts, and taketh away the stone and natural averfiness and rebellion against Covenant-duties, *Deut. 30. 6, And the Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul, that thou maist live.* *Ezek. 36. 26, And I will take away the stony heart out of your flesh, and I will give you an heart of flesh.* 2. He engraffeth a new inward principle in their hearts, of compliance with, and propension unto their duty, *Jer. 31. 33, I will put my Law into their inward parts, and write it in their hearts, and will be their God, and they shall be my people.* And *32. 40, I will put my fear in their hearts, that they shall not depart from me.* 3. He affordeth strength to them, for performing the duties of the Covenant, and maketh his Grace effectual in them for that end: see *Ezek. 36. 37, And I will put my Spirit within you, and cause you to walk in my Statutes, and ye shall keep my Judgments and do them.* He craveth his Rent, and filleth the hand wherewith to pay it; *Psal. 1. 11, Being filled with the fruits of righteousness which are by Jesus Christ, unto the glory and praise of God.* 2 Cor. 9. 8, *And God is able to make all grace abound towards you, that ye alwayes having all-sufficieny in all things,*

things, may abound to every good work, 4. He breathes upon the graces of his people, and acteth them by daily fresh and quickening assistances, *Song. 4. 16; Awake, O North wind; and come, O South, blow upon my Garden, that the spices thereof may flow out*: Yea, he worketh in us, and for us, all that which we take upon us as duty in the Covenant of Grace, *Isa. 26. 12, For thou also hast wrought all our work in us. Phil. 2. 13, For it is God that worketh in you both to will and to do of his good pleasure.*

The fourth part of the Mediators work in executing this Office, is, to keep those whom he bringeth into the Covenant, from falling away from that blessed estate: If it were not for the Mediators travelling in this work, the reconciliation once made could not stand: if he did not continue for ever Mediator of the New Covenant, we should not for ever continue in that Covenant-state, *Heb. 7. 24, 25, But this man, because he continueth ever, hath an unchangeable Priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.* And for keeping believers in this Covenant, Christ the Mediator, beside his contriving the Covenant so, that breaches shall not make it void, *Psal. 89. 30, 33, If his Children forsake my Law, and walk not in my judgments: Nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail. Jer. 31. 34, I will forgive their iniquity, and will remember their sin no more.* 1. He giveth them with, and conveyeth to them an immortal and everlasting principle of Grace that cannot dye nor utterly perish, *Joh. 4. 14, But the water that I shall give him, shall be in him a Well of water springing up into everlasting life.* 1 Joh. 3. 9, *His seed remaineth in him, and he cannot sin, because he is born of God.* 2. He keepeth life by his intercession, in that engaging principle of Faith, that it fail not, *Luke 22. 32, But I have prayed for thee that thy Faith fail not.* But all this could not effect the business, being but our gripe of him; therefore, 3. Consider how he keepeth a gripe of them, he engageth his Father to keep his people, and he himself employeth all the power, credit, and interest that he hath in Heaven and Earth, to keep them in that blessed state, *Joh. 17. 11, 12, And now I am no more*

in the World, but these are in the World: And I come to thee: holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world I kept them through thy name: those whom thou gavest me I have kept, and none of them is lost but the Son of perdition, that the Scripture might be fulfilled. 1 Pet. 1. 5, Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Joh. 10. 28, 29, And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me, is greater than all; and no man is able to pluck them out of my Fathers hand. Deut. 33. 27, The eternal God is thy refuge, and underneath is the everlasting arms. Isa. 40. 29, He giveth power to them that are faint, and to them that have no might he encreaseth strength. 4. He maintaineth the peace and agreement that he made through his own being in Heaven, a constant and ordinary Agent to appear in the presence of God for us, Heb. 9. 24. Who lieth there of purpose that the Covenant betwixt God and his people may continue, and that league never be broken; for so long as Christ appeareth in Heaven, there shall be peace and friendship for all Believers, Rom. 5. 1, 2, Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. By whom also we have access by Faith unto this grace wherein we stand, and rejoyce in hope of the glory of God. Eph. 2. 14, For he is our peace, who hath made both one. 5. He keepeth intercourse and good correspondence betwixt his Father and his people, that their trading with Heaven be not stopped, Eph. 2. 18, For by him we both have an access through one Spirit unto the Father. And 3. 12, In whom we have boldness and access with confidence by the Faith of him: 1 Pet. 3. 18, For Christ also hath once suffered for sins, the just for the unjust; that he might bring us by his own blood to God, a word that signifies leading by the hand, Heb. 10. 19, Having therefore, Brethren, boldness to enter into the holiest by the blood of Jesus. And 4. 16, Let us therefore come boldly unto the Throne of Grace. 6. He taketh up emergent differences, and removeth the incident breaches of Peace betwixt both parties, Isa. 53. 12, And he was numbered with the transgressors, and he bare the sin of many, and made intercession for the Transgressors, Heb.

2. 7. *Not without blood, he which offered for himself and for the errors of the people, ἀνομιῶν*—the word signifieth the infirmities to which the people of God are daily subject, which would break the league of Peace, were it not for the Mediators doing his Office, to hold it firm: And this he doth, 1. As an *Agent*, making his constant residence in Heaven, that upon all occasions he may appear in the presence of God for us, Heb. 9. 24. 2. As an *Advocate*, pleading his peoples cause, and shewing that satisfied Justice must be for them, 1 Joh. 2. 1, *And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous.* Heb. 12. 24, *And to Jesus the Mediator of the New-Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.* 3. As an *Intercessor*, praying for them; Joh. 17, throughout, Rom. 8. 34, *Who is he that condemneth? It is Christ that dyed, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.* 4. As a *Solicitor*, presenting and promoting the Prayers and desires of his people, to his Father, Rev. 8. 3, *And another Angel came and stood at the Altar, having a golden Censer, and there was given unto him much incense, that he should offer it with the prayers of all Saints, upon the golden Altar which was before the Throne.*

The fifth part of the Mediators work in executing this Office, is to bring all those whom he hath engaged by this Covenant, to the height of that blessedness which he hath appointed for them, that as a Captain of Salvation he might bring many Sons to glory, Heb. 2. 10, which standeth in perfect and glorious conformity with Christ, and in perfect and glorious communion with God, 1 Joh. 3. 2, *But we know that when he shall appear, we shall be like him, for we shall see him as he is.* For accomplishing whereof, Christ in executing the Mediators Office, 1. He prepareth that happiness for them, and a fit place where they may enjoy it for ever, 1 Cor. 2. 9, *Eye hath not seen, nor ear heard, neither hath it entred into the heart of man, the things which God hath prepared for them that love him.* Joh. 14. 2, 3, *In my Fathers house are many Mansions: if it were not so, I would have told you; I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto my self, that where*

I am; there ye may be also. 2. He keepeth this happiness for them, when they can contribute nothing to keep it; all this while that it is hid, it is sure and reserved for them in Heaven, 1 Pet. 1. 4, *To an Inheritance incorruptible, and that fadeth not away, reserved in Heaven for you.* 2 Tim. 4. 8, *Henceforth there is laid up for me a Crown of righteousness, which the Lord the righteous Judg shall give me at that day, and not to me only, but unto them also that love his appearing.* 3. He keepeth them for it: for we have as much need of keeping as our Crown and Inheritance; as we cannot keep it, so we cannot keep our selves, 1 Pet. 1. 5, *Who are kept by the power of God through Faith unto Salvation, ready to be revealed in the last time.* Luke 22. 32, *But I have prayed for thee that thy Faith fail not.* 4. Christ Mediator in executing his Office, he goeth before his people, and breaketh the opposition that is in their way to Glory; so that he leaveth them no Adversary to fight with, but broken forces, such as he hath routed and conquered, Psal. 68. 18, *Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men, yea for the rebellious also, that the Lord God might dwell among them:* with Eph. 4. 8, *Wherefore he saith, when he ascended up on high, &c.* Yea, he went before his people to take possession for them, and in their names, Heb. 8. 20, *Whither the fore-runner is for us entred.* Joh. 14. 2, *I go to prepare a place for you.* 5. He maketh his people meet and fit for that glorious condition which is reserved for them: for we need preparation, being unpolished matter, and unfit for such a house as Heaven is: we must be made meet for it, before we enjoy it, Col. 1. 12. *Giving thanks unto the Father, which hath made us meet to be partakers of the Inheritance of the Saints in light:* the Father doth this work by the Son; it is the Mediators work immediately to make the Saints meet for their Inheritance, Eph. 5. 26, 27, *That he might sanctify, and might cleanse it with the washing of water by the Word: that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing: but that it should be holy and without blemish.* Joh. 17. 19, *And for their sakes I also sanctify my self, that they also might be sanctified through the truth:* he is the Author and finisher of our faith, Heb. 12. 2. 6. When all his people are fitted and ready to receive what he hath pre-

prepared for them: he will not then send any Ambassador to bring them, but he himself in his own person will come and bring them home to the place of immediate everlasting enjoyments of God, which he hath prepared, and will crown and perfect his work in all his people, *Joh. 14. 3, And if I go and prepare a place for you, I will come again and receive you unto my self, that where I am, there ye may be also. Col. 3. 4, When Christ who is our life shall appear, then shall ye also appear with him in Glory. Rev. 19 7, 8, Let us be glad and rejoyce, and give honour to him, for the marriage of the Lamb is come, and his Wife hath made her self ready. And to her was granted that she should be arrayed in fine linnen clean and white; for the fine linnen is the righteousness of Saints.*

CHAP.

CHAP. XVII.

Of the grounds of Comfort and supports of Faith, arising to Believers from Christs Mediatorship.

I Shall shut up this patt of the Doctrine of Christs Mediatorship with some grounds of Comfort, and supports of Faith, which arise thence.

1. There is Comfort here, and support for Faith to all who are convinced of enmity betwixt God and them, and do desire reconciliation with him: Lo here are glad tidings, there is a Mediator, a Peace-maker betwixt God and men. 1 He is already long ago designed and appointed for this Office. 2. He hath already done the work, he hath purchased and proclaimed the Peace, even to Rebels who will come in and accept of it; *Eph. 2. 16, 17, And that he might reconcile both unto God in one body by the Cross, having slain the enmity thereby; and came and preached Peace to you which were afar off, and to them that were nigh: and being now removed out of our sight, he hath appointed it to be done by his messengers, Rom. 10. 15, How beautiful are the feet of them that preach the Gospel of Peace, and bring glad tidings of good things?* 3. He is now ready to accept of, and make intercession for all those that shall come in and declare their acceptance of his offer, *Heb. 7. 25, Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them: Joh. 6. 37, And him that cometh to me, I will in no wise cast out. Why then do you hesitate? Why stand you off? What aileth you? Is there not here encouragement and support of Faith? Is there not comfort against the felt-enmity and feared-wrath to come? Job. 1. 29, Behold the Lamb of God which taketh away the Sin of the World.*

2. There

2. There is comfort, and support for Faith from Christs Mediatorship, namely to Believers, and to those who have come to God through him. 1. To all sorts of Believers. 2. In all the variety of their several conditions. 3. Against all their fears and evils wherewith they are afflicted.

1. To all Believers, I mean sound Believers, 2 *Cor.* 1. 1, to the weak as well as the strong, to them who have *like precious Faith* with the Apostles, although they have not like perfect and strong Faith: he is not a Mediator for the strong only, but for all that believe on him, *Joh.* 6. 37, *All that the Father giveth me, shall come to me: and him that cometh to me, I will in no wise cast out.* And 17. 20, *Neither pray I for these alone, but for them also that shall believe on me through their word.* And it is well observed by Mr. Goodwin, *Goodwin, Christ sit for the Heb.* 17. 25, that the comfort and encouragement proposed there from Christs Intercession, is fitted for a Recumbents Faith: the proper act whereof, as 'tis distinguished from the Faith of Assurance, is a coming to Christ: he is a Mediator for all that have cast themselves on him in their way of coming to God, though their Faith be not yet grown up to assurance.

2. To all Believers in their several conditions he is Mediator, and does the Office of a Mediator, not only when Believers can act faith, and employ him; but when their Faith is well-near failed, like a worn week, when they are at the weakest, and at the worst: *Luke* 22. 32, *But I have prayed for thee that thy Faith fail not.* Not only when his elect people are doing him service; but when they are ignorantly opposing him, as many times they do, especially before their Conversion, *Act.* 9. 5, 6, *I am Jesus whom thou persecutest.*—And he trembling and astonished said, *Lord what wilt thou have me to do?* And the Lord said, *arise and go into the City, and it shall be told thee what thou must do.* *Luke* 23. 34, *And Jesus said, Father forgive them for they know not what they do.* Not only when they are in his way, but when they are out of the way, *Heb.* 5. 2, *Who can have compassion on the ignorant, and on them that are out of the way.* Not only when they can pray, and wrestle for

themselves, Rev. 8. 3, *And another Angel came and stood at the Altar, having a Golden Censer, and there was given unto him much Incense, that he should offer it with the prayers of all Saints upon the Golden Altar which was before the Throne: but when they cannot utter their heart before the Lord, Rom. 8. 26, 27, Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought, but the Spirit it self maketh Intercession for us with groanings that cannot be uttered. And he that searcheth the hearts, knoweth what is the mind of the Spirit, because he maketh Intercession for the Saints according to the will of God. Isa. 59. 16, And he saw that there was no man, and wondered that there was no Intercessor: therefore his arm brought salvation unto him, and his righteousness it sustained him. Not only when all is well, and at peace, and when nothing is charged against them; but when they are under Challenges, and condemning-things are laid to their charge, Rom. 8. 33, 34, Who shall lay any thing to the charge of Gods Elect? it is God that justifieth: who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. Not only in time of peace, but when wrath and destruction is gone forth against his people, Ezek. 9. 4, And the Lord said unto him, Go through the midst of the City, the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh, and that cry for all the abominations that be done in the midst thereof. Zech. 1. 12, Then the Angel of the Lord answered and said, O Lord of Hosts, how long wilt thou not have mercy on Jerusalem, and on the Cities of Judah, against which thou hast had indignation these Threescore and ten years? Not only at their first coming, but in all their after-addresses to God: through him, Heb. 7. 25, Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make Intercession for them: With 4. 14, 16, Seeing then that we have an High-priest that is passed into the Heavens, let us therefore come boldly unto the Throne of Grace, that we may obtain mercy, and find Grace to help in time of need.*

3. The Comfort and support of Faith flowing from Christs Mediatorship, reacheth to all the evils wherewith Believers can be afflicted. Namely, 1. It may comfort against the daily infirmities wherewith believers are compassed; these shall not make a breach betwixt God and us, for as much as Christs Mediation is intended to prevent that, 1 *Joh.* 2: 1, 2, *And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins.* 2. Against the many challenges, whether of an accusing-conscience, or of the great accuser of the Brethren, *Rom.* 8. 33, 34, *Who shall lay any thing to the charge of Gods elect? It is God that justifieth who is he that condemneth? It is Christ that dyed, yea rather that is risen again, who is even at the right hand of God, who also maketh Intercession for us.* 3. Against the more foul and gross stumbings of Believers, for as much as it is also intended for the helping of these, *Luke* 22, 32, *But I have prayed for thee, that thy Faith fail not.* 4. Against the fear of their falling away from the blessed Covenant-state, with which fear believers have often been buffeted, *Psal.* 51. 11, *Cast me not away from thy presence, and take not thy holy Spirit from me.* And 17. 5, *Hold up my goings in thy paths, that my foot-steps slip not.* It is by Christs Mediation that we have establishment in Grace, *Joh.* 6. 39, *And this is the Fathers will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up at the last day.* *Rom.* 5. 10, *For if when we were enemies, we were reconciled, to God by the death of his Son, much more being reconciled we shall be saved by his life.* 5. Against the manifold afflictions wherewith Believers are tossed here: the Mediator was sometimes an afflicted man, and went through much suffering, and hath the feeling of these, *Isa.* 53. 3, 7, *A man of sorrow, and acquainted with grief---He was oppressed, and he was afflicted: Psal.* 22 throughout. 6. Against the many temptations of all kinds which occasion much heaviness to Believers, 1 *Pet.* 1. 6, *Ye are in heaviness through manifold temptations.* The Mediator had the experience of all sorts of temptations, and now sympathizeth with his people

like condition, *Heb. 2. 17, 18*, For in that he himself hath suffered being tempted, he is able to succour them that are tempted. And *4. 15*, For we have not an High-priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are; yet without sin. 7. Against the empty and needy condition unto which Believers are subject, through the manifold wants wherewith they are daily pressed: We have confidence through the Mediator, to come-speed in every petition that is acceptable to God, and profitable to us, *1 Joh. 5. 14, 15*, And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us: And if we know that he hear us, whatsoever we ask; we know that we have the petitions that we desired of him. *Joh. 14. 13*, And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. 8. Against the fear of death, which is terrible to nature: *Joh. 11. 25*, Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live, &c. *1 Cor. 15. 26*, The last Enemy that shall be destroyed, is Death. *Job 19. 25*, For I know that my Redeemer liveth, and that he shall stand at the latter day upon the Earth. *Joh. 17. 2*, As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. 9. Against the second appearing of Christ (which is sometimes terrible without cause to believers) and the last Judgment that shall be given, concerning the everlasting interests of the creatures: the Man Christ, whom you have owned for your Mediator, shall sit as Judge, *Act. 17. 30, 31*, And the times of this ignorance God winked at, but now commandeth all men every where to repent: Because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained. *2 Thes. 7. 10*, And so you who are troubled, rest with us--When he shall come to be glorified in his Saints. Then shall he perform a comfortable act of his Mediatorship, *Jude ver. 24*, Now unto him that is able to keep you from falling and to present you faultless before the presence of his glory, with exceeding joy, &c.

And

And there is good ground for all Believers to be comforted from Christs Mediatorship, if we consider, 1. The person who Mediates. 2. The Person with whom he Mediates. 3. The Persons for whom he Mediates. 4. The cause for which he Mediates.

1. For the Person who Mediates: Consider, 1. His Graciousness with his Father, O so great a Courtier with God as the Mediator is, *Joh. 11. 41, 42, Father I thank thee, that thou hast heard me. And I knew that thou hearest me alwayes:* and no wonder he be so, being his Son, his only begotten Son, *Joh. 1. 18. His beloved Son, Matth. 3. 17. His obedient Son, Phil. 2. 8.* 2. His Greatness and absolute Power to do of himself whatsoever he Mediates for with his Father. *Matth. 28. 18, All power is given unto me in Heaven and Earth. Joh. 5. 21, 23, 26, 27, For as the Father raiseth up the dead, and quickneth them; even so the Son quickneth whom he will: That all men should honour the Son, even as they honour the Father: He that honoureth not the Son honoureth not the Father that sent him. For as the Father hath life in himself, so hath he given to the Son to have life in himself. And Hath given him authority to execute Judgment also, because he is the Son of Man. Therefore he is called a Priest upon a Throne; a Priest who is a King, to command whatsoever he prays for, Heb. 1. 3. and 8. 1, Zech. 6. 13.* 3. The oneness of his will with his Fathers, which maketh sure the prevalency of his Mediation, being sure to ask nothing but what is his Fathers will; and all that he asks being his Fathers will as much as his; how can it be inefficual? *Joh. 17. 24, Father I will that they also whom thou hast given me, be with me where I am.*

2. The Person with whom he Mediates: Consider 1. His nearness of relation both to the Mediator, and to the Persons for whom he Mediates: He is Christs Father, and our Father, *Joh. 20. 17, But go to my brethren and say unto them, I ascend unto my Father and your Father, and to my God and your*

your God. 2. His graciousness and affection both to Christ and to us; he loveth Christ, and he loveth us; and therefore it is that he is as inclinable to hear Christ for his people, as Christ is to mediate for them, *Joh. 16. 26, 27.* At that day ye shall ask in my name, and I say unto you, that I will pray the Father for you. For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

3. In the Persons for whom he Mediates: Consider, 1. Our nearness of alliance with the Mediator, *Heb. 2. 11, 14, 17,* For both he that sanctifieth, and they who are sanctified are all one: for which cause he is not ashamed to call them Brethren. For as much then as the Children are partakers of flesh and blood, he also himself took part of the same--Wherefore in all things it becometh him to be made like unto his brethren, that he might be a merciful and faithful High-priest in things pertaining to God, to make reconciliation for the sins of the people. *Joh. 17. 23,* I in them, and thou in me, that they may be made perfect in one. 2. Our nearness to God through Christ the Mediator, *2 Cor. 6. 18,* And I will be a father unto you, and ye shall be my Sons and Daughters saith the Lord God Almighty, &c. *1 Cor. 6. ver. 17,* But he that is joyned to the Lord is one Spirit.

4. In the Cause for which he Mediates: Consider, 1. The Righteousness thereof; Christ having now satisfied Justice, and his cause being justified, he hath a strong plea in Law and Justice, *1 Cor. 1. 8, 9, 10,* Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful by whom ye were called unto the fellowship of his Son Jesus Christ our Lord--And 2. 2, For I determined not to know any thing among you, save Jesus Christ and him Crucified. 2. The honourableness of it, not to Christ only, but to God: his Mediation being contrived to exalt his Fathers Grace by Intercession, even after Justice is satisfied by Sacrifice, *Heb. 9.*
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26, But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. With 7. 25, Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

CHAP.

Chapter VII
The first part of the book is devoted to a description of the various forms of life which are found in the different parts of the world. The second part is devoted to a description of the various forms of life which are found in the different parts of the world.

CHAP. XVII.

Of the several Relations which Christ sustaineth in the Covenant of Grace: and, 1. Christ a witness to the People.

IT is not easie to find out and determine all Christs relations to the Covenant of Grace; they are so many and so comprehensive, that I know not whether to say, that Christs relations seem to exhaust the total of the Covenant; or that the compend and sum of the Covenant is comprized in his relations, which he sustaineth in it. I suppose there is a truth in both; for whatsoever is necessarily related to the Covenant, is in him, whether it be Parties, Articles, Promises, Conditions, Confirmations, Witness, Mediator, Messenger, &c. and in him is to be found the whole Covenant, therefore he is called *the Covenant* it self, *Isa. 42. 6. & 49. 8.*

Christ hath several relations to the Covenant: 1. He is a Party Covenanting. 2. He is Mediator of the Covenant. 3. He is the witness of the Covenant. 4. He is the Messenger of the Covenant. 5. He is a Servant in the Covenant. 6. He is the Surety of the Covenant. 7. He is the Testator. 8. He is the Covenant it self.

See Mr. Rutherford's trial, &c. Triumph of faith, p. 1. c. 7.

I shall speak nothing here of the first two relations, how Christ is a side, or the one half of the Covenant; nor how he standeth as a middle person between the disagreeing Parties. But for these I refer to that I have said of the Parties covenanting, and of the Mediator of the Covenant; only before I proceed to speak of these other relations, I shall premise these few things, as being of common use for understanding of the whole relations.

First, Whatsoever relations Christ beareth in the Covenant, he was from Eternity chosen and designed unto those in the counsel of God, and by an everlasting Decree, *Psal. 2. 7. I will declare the decree, the Lord hath said unto me, thou art*

my son, this day have I begotten thee; and Isa. 42. 1, Behold my servant whom I uphold, mine elect in whom my soul delighteth.

Secondly, Whatsoever relations Christ sustaineth in the Covenant, he doth it by voluntary dispensation, and not by any natural necessity or compulsion: that he is a Party contracting, or that he is Mediator, or that he is Messenger of the Covenant, &c. nothing could compel Christ to put his name in any of these relations, it was all of consent; *Phil. 2. 7, But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.* Heb. 10. 9, *Then said he, Lo I come to do thy will, O God.*

Thirdly, All these relations which Christ sustaineth in the Covenant, are all acts of Grace, both upon Gods part, who designed Christ unto these relations, that he might act Grace in Christ as the first copy of Free-grace, and that we might share with him; and also upon Christs part, who could not be hired to undertake these relations, knowing what they would cost him; but the Free-grace of his own heart engaged him in these relations: *2. Sam. 7. 21, According to thine own heart hast thou done all these great things.* Rom. 8. 32, *How shall he not with him also, freely give us all things?* with *Gal. 2. 20, Who loved me, and gave himself for me.*

Fourthly, Though in the Covenant of Grace Christ be dispensed in all his offices, and the efficacy and fruit of all these offices, as appeareth from *Isa. 55. 4,* with *Rom. 8. 32,* and *Jer. 31. 33, 34*; yet some of his relations which he sustaineth in the Covenant, do more especially respect one of his offices, and some another; as also some of them directly respect all his offices: Take for instances, His relation as Mediator, respecteth all his offices: His relation as Party contracting, respecteth all his offices, wherein he was a publick person, who did represent many: His relation as Surety doth especially relate to his Kingly office, in regard of which he was undertaker, and made potent to help, *Psal. 89. 19.* His relations as Witness, Messenger, and Servant, doth respect especially his propheticall office: His relation as Testator, respecteth especially his Priestly office, &c.

Fifthly, Whatsoever relations Christ sustaineth in the Covenant

venant of grace, he beareth all these relations by Covenant, and by explicate contract he hath undertaken them; so that as we say of his offices, he was a King, a Priest, and a Prophet by Covenant; *Psal. 89. 3, I have made a Covenant with my chosen; I have sworn unto David my servant:* We say the same of all his relations in respect of the Covenant. He is by Covenant and Compact with God, by the Covenant of Suretiship, whatsoever he is in Covenant-relations. He is by Covenant, Mediator of the Covenant: He is by Covenant, a Party in the Covenant, representing others. He is by a Covenant, the Witness, Messenger, Servant, Surety, Testator of the Covenant, *Heb. 10. 9. Isa. 59. 21. & 53. 10, 11, 12. Heb. 2. 10, 12. Joh. 17. 2, 6, 12, &c.*

Sixthly, For whomsoever he beareth any of these relations in the Covenant, for them he beareth them all; if he be for, and unto any persons, Mediator to God-ward, he hath engaged as party contracting with God for such persons; he is become Surety for such, he hath and shall be Witness, Messenger and Servant, for promoting and manifesting the things of this Covenant unto such; he hath testified in his Legacy things pertaining to such persons, &c. *Isa. 42. 1. & 53. 10. Joh. 6. 37. Joh. 17, throughout.*

I proceed now to the third relation which Christ sustaineth in the Covenant of Grace; he is the *Witness* of the Covenant, *Isa. 55. 4, Behold, I have given him for a witness to the people. Rev. 3. 14, These things saith the Amen, the faithful and true witness. Rev. 1. 5, And from Jesus Christ, who is the faithful witness.* Christ may be considered as the witness of the Covenant in a double respect. 1. He is the *Witness witnessed*. 2. He is the *Witness witnessing*. The Hebrew word *עֵד* *Ghned* is rendered, and doth frequently signify *Testimonium*, as well as *Testis*; and so the LXX render it, *Isa. 55. 4. μαρτυριον*.—Christ is the *Testimonium* and the *Testis*, the *μαρτυριον* or *μαρτυς*, and the *μαρτυριον*, see *Rev. 3. 14; Write, these things saith the Amen, the faithful and true witness*; with *1 Tim. 2. 6, Who gave himself a ransom for all, to be testified in due time*. First, I say Christ is the *Witness witnessed*, or the great evidence and testimony of the Covenant betwixt God and his people, (and in this sense a *Witness* is used frequently in the Scripture to signify not only a person that beareth testimony,

but for any thing that doth evidence as a witness: *Heb. 11. 4, By which he obtained witness, that he was righteous; God testifying of his gifts. Luk. 22. 71, And they said, what need we any further witness, for we our selves have heard of his own mouth*)? For, First, He is given of God as the great evidence of Covenant-love, and of that special good-will to sinners which gave the first rise to the Covenant, *Joh. 3. 16, For God so loved the world, that he gave his only begotten son, that whosoever believeth in him, should not perish, but have everlasting life. Luk. 2. 10, 11, And the Angel said unto them, fear not; for behold I bring you good tidings of great joy, which shall be to all people; for unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.* Secondly, He is given as the great evidence of Covenant-interest, and relations betwixt God and sinners, as the sign and evidence that the disagreeing parties are made one in him: *Isa. 7. 14, Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive and bear a Son, and shall call his name Immanuel.* Thirdly, As the great evidence and witness of Gods fulfilling all the promises of the Covenant, *2 Cor. 1. 20, For all the promises of God in him are Yea, and in him they are Amen;* therefore Christ was of old given as the sign of fulfilling all promises, and accomplishing all deliveries to the Church before his coming in the flesh. *Zech. 6. 12, and he shall build the temple of the Lord, Isa. 7. 14.* Fourthly, As the great evidence and witness of the standing-perpetuity of these Covenant-relations betwixt God and his people, *Psal. 89. 34, 35, 37, My Covenant will I not break, nor alter the thing that is gone out of my lips: Once have I sworn by my holiness, that I will not lye unto David. It shall be established for ever as the moon: and as a faithful witness in heaven. Selah.* Fifthly, As the great evidence of the nature and complexion of the Covenant, he is so given of God for a witness, that all the Covenant is comprised in him, *Isa. 42. 6, And will give thee for a Covenant of the people, for a light of the Gentiles:* and therefore also when it was first revealed, there was nothing heard of but this witness Christ, in the promise of whom all the Covenant, the union of God and man, was summed up, *Gen. 3. 15, And I will put enmity between thee and the woman, and be-*

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twice thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

If Christ be given to the people for a witness in this sense; then, 1. You who are under the Preaching of this Gospel, *qua factus annunciatum*, consider the office of Christ, and understand it as the great witness and evidence of Gods commanding and approving will, that you should enter in Covenant with him, and that you ought to believe on the Son of God; and know for a certainty, that if you obey not the command of believing and taking hold of this Covenant, the offers of Christ that hath been made unto you, shall be for a witness and evidence that shall acquit the Lord of your condemnation, and shall cut off all excuse from you, in as much as your Obligation and Duty to believe, was revealed unto you, and the offer of Christ is the witness of this, to all the people who have heard the Gospel, 1 Joh. 5. 23, *And this is his commandment, that we should believe in the name of his son Jesus Christ.* Joh. 15. 25, *If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin.*

2. To such as have the Covenant of grace acted in an effectual and powerful way upon their hearts, according to Gods Decree and Will of purpose; I mean, such as have been brought under the bond of this Covenant upon their hearts, *Ezek.* 20. 37, in which sense the Covenant is spoken of, *Jer.* 31, and *Ezek.* 36, &c. I would have you to understand Gods giving of Christ unto you, as he doth intend it, to wit, as a witness and testimony of his Covenant with you, as the greatest evidence and demonstration that can be of his Covenant-love to you, of your Covenant-interest in him, of the continuance of that Covenant-relation betwixt you and him, and of the nature and substance of that Covenant: you search for witnesses within you, and from Heaven, to testify of your Covenant-state through grace; you long for that which may evidence it satisfyingly unto you (and it may be most of us sin more on the other hand, through neglect of searching after these witnesses which are attainable); but it's a pity that believers who have received Christ freely given to them by God, should slight the greatest witness that ever God gave to his people; a witness

ness is at hand, and you receive not the testimony thereof: it may of this be said, *He that believeth on the son of God hath the witness in himself*, 1 Joh. 5. 10, 11, 12. He hath Christ the great witness of the Covenant; and who knows but we may be left of God to wander the more in the dark, about our Covenant state, because we lay so little weight upon the having of him whom God hath given for a witness to the people? O let us not tempt God by slighting him thus; but let us look upon the having of him given to us, as the witness of all these things before-mentioned; concerning a Covenant betwixt God and us, he being given of God for this end; so may we find the door and way which we grope for, how to be established in the faith of our Covenant-relation to God.

But I come to speak of the second, which I take to be chiefly meant, Christ is the *Witness witnessing*, or the person who beareth witness of all that is contained in the Covenant: For opening of this, consider these four particulars. Christ is the *Beholding-witness*, the *Allying-witness*, the *Declaring-witness*, the *Confirming-witness* of the Covenant.

1. Christ is an *Eye-witness* of the Covenant; that is, he was present, and heard and saw the whole transaction of the Covenant, from the beginning to the end; in which respect the Scriptures call persons present at any thing, and beholders of it, witnesses, 1 Tim. 6. 12. & 2. 22. 1 Joh. 1. 2, 3, because they are fit to bear witness in that thing, having certain grounds of knowledge of it: Thus was our Lord Jesus a fit witness of the Covenant, for he was present at the very first motion of it, and heard and saw all the convey of it, Prov. 8. 22, 23, 30, *The Lord possessed me in the beginning of his way, before his works were old. I was set up from everlasting, from the beginning; or ever the earth was, then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him.* 2 Tim. 1. 9, *Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began.* So that we may say of him in reference to the Covenant-transaction, that which John saith of him with reference to creation, Joh. 1. 2, 3, *The same was in the beginning with God, all things were made by him, and without him was not any thing made*

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that was made. Nothing was done in that business without him, neither indeed could it be, he being not only present, but the alone party with whom God had first dealing with reference to this Covenant.

2. Christ is an *Acting-witness* of the Covenant, who not only was present, and did-see the whole transaction of that business; but had an active hand in it; yea it was acted upon his person, when *before Pontius Pilate he witnessed a good confession*, 1 Tim. 6. 13: and in this sense it is that the Apostle Peter, 1 Ep. 5, calleth himself a *Witness of the sufferings of Christ*: becaule he had experience of them in his own person; he was partaker of them, and had them acted upon him. 'Tis beyond question, that Christ was such a witness of the Covenant, he had an active hand in it from beginning to the end, in the making of it, and in the fulfilling of it; he was a prime actor and undertaker from eternity. Hence it is that the Apostle, *Heb. 8. 10, 11*, ascribes the making of the new Covenant, to Christ; for its of him and his Ministry that the Apostle speaks in that place; so *Joh. 17. 2, 6, &c.* *As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. I have manifested thy name unto the men which thou gavest me out of the world: Thine they were, and thou gavest them me; and they have kept thy word,* Joh. 15. 15: *for all things that I have heard of my father, I have made known unto you:* yea, I say the whole Covenant was acted upon him, the union of the contrary disagreeing parties was acted upon his person; the bringing of man near to God, and Gods coming near to man; the paying of the ransome, and the acceptation of it, it was acted upon him; it was a bloody act upon his person, *Isa. 53*, throughout. *Zech. 13. 7. Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts; smite the shepherd.* 2 Cor. 5. 19, *To wit, that God, was in Christ, reconciling the world unto himself, not imputing their trespasses unto them.*

3. Christ is the witness of the Covenant, who did declare and reveal the great secret of the Covenant, even all that he heard, and saw, and acted about it; he doth witness and declare even the whole Counsel of God concerning his Covenant, his purpose and will of grace concerning his people.

ple; which things we had never known, had not the witness of the Covenant revealed and declared them. *Psal. 25. 14, The secret of the Lord is with them that fear him: and he will shew them his Covenant. Joh. 1. 18, No man hath seen God at any time: the only begotten son which is in the bosome of the father, he hath declared him. Eph. 2. 17, And came and preached peace to you which were afar off: and to them that were near. The reason is manifest, because Natures light, which can shew something of God, yet it's utterly blind concerning Christ and the Covenant of grace. 1 Cor. 2. 7, 8, 12. But we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world, unto our glory, which none of the princes of this world knew: For had they known it, they would not have crucified the Lord of Glory. Now we have received, not the Spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us of God. Mat. 13. 11, He answered and said unto them, because it is given unto you to know the mysteries of the kingdom of Heaven, but to them it is not given. And in this sense it is that the Ministers of the Gospel who reveal and declare that mystery, are called witnesses, *Act. 1. 8. Rev. 11. 3, 10.* There be three great mysteries and secrets of the Gospel and Kingdom of Heaven, which had never been known unless Christ the witness of the Covenant had declared them, but by him they are revealed and discovered unto us.*

1. The mystery of the Covenant, the Gospel-Covenant, is one of the greatest mysteries that ever the world heard of; *Eph. 6. 19. To make known the mystery of the Gospel. Col. 1. 26, Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints.* It's a treasure of hidden mysteries of science and knowledge, truly so called; *Psal. 19. 7, 8, knowledge of God and of our selves, Joh. 17. 6, I have manifested thy name unto the men which thou gavest me out of the world. Job 42. 5, 6, But now mine eye seeth thee, wherefore I abhor my self, and repent in dust and ashes.* A treasure of mysteries of commerce and trade with the Land that is afar off, I mean with Heaven: *Col. 3. 1, 2, 3, If ye then be risen with Christ, seek those things which are above; where Christ sitteth on the right hand of God: set your affection on things above,*

above, not on things on the earth; for ye are dead, and your life is hid with Christ in God. A treasure of the mysteries of State of the Kingdom of Heaven, *Matt. 13. 11, He answered and said unto them, Because it is given unto you to know the mysteries of the Kingdom of Heaven, but to them it is not given.* A treasure of the mysteries of intelligence and secrets of correspondence, about what is doing in Heaven and Earth, *Psal. 25. 14, The secret of the Lord is with them that fear him: and he will shew them his Covenant.* *Gen. 8. 17, And the Lord said, shall I hide from Abraham that thing which I do?* A treasure of the mysteries of duty, or of the approving, commanding will of God in all cases, *Isa. 8. 20, To the law, and to the testimony: If they speak not according to this word, it is because there is no light in them.* *Psal. 119. 9, Where-with shall a young man cleanse his way? by taking heed thereto according to thy word.* A treasure of the mysteries of dispensations, whereby we may know the most unknown footsteps of providence in dark dispensations, *Psal. 77. 19, And thy footsteps are not known: with Psal. 73. 17, Until I went unto the sanctuary of God; then understood I their end.* A treasure of the mysteries of the secret Counsels and will of God, as it's acted upon the hearts of men, *Eph. 1. 9, Having made known unto us the mysterie of his will, according to his good pleasure, which he had purposed in himself.* *Heb. 6. 17, Where-in God willing more abundantly to shew unto the heirs of promise, the immutability of his counsel, confirmed it by an Oath.* A treasure of mysterious paradoxes, and seeming contradictions, wherewith the Gospel-Covenant is filled, *Gal. 2. 20, I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the son of God, who loved me, and gave himself for me.*

2. The mystery of Christ, *Eph. 3. 4, Whereby when ye read, you may understand my knowledge in the mystery of Christ.* *Col. 2. 2, To the acknowledgment of the mystery of God, and of the father, and of Christ.* There is a complication of mysteries in him; he is all secrets; which had never been known unless himself had witnessed and declared them; the wisest natural Politicians; are stupid here, *1 Cor. 2. 8, Which none of the princes of this world knew: for had they known it,*

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they would not have crucified the Lord of glory. Hence it is that he is so often spoken of, with a [Behold]: There is a mystérie in his name; all his names need an Interpreter, need his own declaration and witnessing, *Jer. 23. 6, And this is his name whereby he shall be called: The Lord our righteousness.* *Rev. 19. 13, And his name is called, the word of God.* *Matt. 1. 23, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted, is, God with us.* There is a mystérie in his person, a high mystérie in his natures, the union of two natures in that blessed person, *1 Tim. 3. 16, And without controversie, great is the mystérie of godlyness: God was manifest in the flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the world, received up into glory.* A mystérie that cannot be thoroughly understood in this life. There is a mystérie in his offices, in his bearing them, and in his exercising them, *Heb. 5. 11, Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.* *Heb. 8. 1, Now of the things which we have spoken, this is the sum: we have such an High-priest who is set on the right hand of of the throne of the Majesty in the Heavens.* A mystérie in his union with his Church, and his inhabitation in them, which are referred to be thoroughly understood till the day when Christ shall come again. *Eph. 5. 32, This is a great mystérie: But I speak concerning Christ and the Church.* *Col. 1. 27, To whom God would make known, what is the riches of the glory of this mystérie among the Gentiles, which is Christ in you the hope of glory.* *Joh. 14. 20, At that day ye shall know that I am in my father, and you in me, and I in you.*

3. The mystery of the Gospel-righteousness and way of justifying and saving sinners: This is the mystery upon which many wise learned men have stumbled, because it hath not been revealed unto them by the witness of the Covenant, *Rom. 9. 31, 32, 33, But Israel which followed after the law of righteousness, hath not attained to the law of righteousness; wherefore, because they sought it not by faith, but as it were by the works of the law: for they stumbled at that stumbling-stone; as it is written, behold, I lay in Sion a stumbling-stone, and rock of offence: and whosoever believeth on him, shall not*

not be ashamed. 1 Cor. 1. 20, 23, *Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness.* You may observe several great mysteries concerning the Gospel-righteousness; There is,

1. A mystery in the imputation of it to us: what greater mystery, than that a real Righteousness should come to us by the imputation of the righteousness of another! 2 Cor. 5. 21, *For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.*

2. There is a mystery in the instrument apprehending this righteousness, I mean in Faith, 1 Tim. 3. 9, *Holding the mystery of the faith: Which is a mysterious hidden grace in the manner of its life and acting, Col. 3. 3, For ye are dead, and your life is hid with Christ in God.*

3. There is a mystery in the persons to whom it is imputed, or rather in the imputation of it with reference to the persons unto whom it is imputed; a passing by of the worthiest in the worlds account, and imputing it to the nothings of the earth, Heb. 2. 16, *For verily he took not on him the nature of Angels; but he took on him the seed of Abraham.* 1 Cor. 1. 26, 27, *For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world, to confound the wise: and God hath chosen the weak things of the world to confound the things that are mighty: Which hath been matter of wonder unto many.* 2 Sam. 7. 18. *Then went King David in, and sate before the Lord, and he said, Who am I, O Lord God, and what is my house, that thou hast brought me hitherto! All these, and many things more; concerning the Covenant, had never been known, if the Witness of the Covenant had not revealed, them and testified of them, Joh. 17. 6, I have manifested thy name unto the men which thou gavest me out of the world.*

4. Christ is the Witness of the Covenant, who establisheth and confirmeth the truth of all that is contained in it: Christ the true and faithful witness, hath sworn it, and testified all the Articles of the Covenant upon Oath, Rev. 3. 14. *These things saith the Amen, the faithful and true witness.* 2 Cor. 1.

20, *For in him all the promises of God are Yea, and in him they are Amen.* I say, he is the Witness who hath established the Covenant by his testimony, and that in two respects: 1. He hath set his Seal to the Covenant, and attested all that is in it, *Rev. 21. 5, And he said unto me, write: for these words are true and faithful. Rev. 22. 6, And he said unto me, these sayings are faithful and true.* 2. He saith and sweareth that all things contained in the Covenant are true; the true and faithful Witness of the Covenant testifieth these things, and saith Amen to them all. All that is contained in the Covenant may be summed up in Commands, Promises, Conditions, Threatnings, Predictions and Exceptions; the truth of all which the witness of the Covenant hath testified and sworn: 1. Commands: this is the great command of the new Covenant, *That ye believe on the son of God, 1. Joh. 3. 23.* Christ the Witness of the Covenant testifieth, that that is the revealed will of God; he hath said it, and sworn that it is true; nothing would please his father better, *Joh. 6. 40. And this is the will of him that sent me, that every one which seeth the son, and believeth on him, may have everlasting life: and I will raise him up at the last day.* The new Covenant commandeth that we be holy, and that we love God, and live to him who hath loved us; and love one another, &c. *1 Pet. 1. 16, Be ye holy, for I am holy. 2 Cor. 5. 15, And that he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them, and rose again. Psal. 31. 23, O love the Lord all ye his Saints: for the Lord preserveth the faithful. Gal. 5. 14, For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbour as thy self.* And the Witness of the Covenant, Christ, testifieth that it is true indeed; these things are the Will of God, *Mark. 12. 30, And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. Joh. 13. 34, A new commandment I give unto you, that ye love one another as I have loved you; that ye also love one another. Mat. 5. 48, Be ye therefore perfect, even as your father which is in Heaven, is perfect.* 2. Promises and Proposals of mercy and good things. The Covenant proposeth and promiseth life to sinners through the death of Christ, *Rom. 4. 15, Who*
was

was delivered for our offences, and was raised again for our justification. Rom. 3. 25, Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. Rom. 5. 8, 9, In that while we were yet sinners, Christ died for us; much more then being now justified by his blood, we shall be saved from wrath through him. And Christ the Witness of the Covenant testifieth these things, and saith that they are the true and faithful sayings of God, Rev. 1. 18, *I am he that liveth, and was dead, and behold I am alive for evermore, Amen; and have the keys of Hell and of Death.* 1 Tim. 1. 15, *This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners, of whom I am chief.* Luk. 19. 10, *For the son of man is come to seek and to save that which was lost.* The Covenant propo-
 poseth and promiseth peace with God upon easie terms, free-
 gifted righteousness, perfect Holiness, compleat Victory over
 all the adversaries of our happiness, 2 Cor. 5. 19, 21. Rom. 3.
 21, to the 27. and 5. 15, to 20. Ezek. 36. 25, &c. Christ the
 Witness of the Covenant testifieth these things, he establish-
 eth them all, 2 Cor. 1. 20, *For all the promises of God in him
 are Yea, and in him Amen, unto the glory of God by us.* He
 saith Amen to them all, and sweareth that they are true,
 Rev. 21. 5, *And he said unto me, write; for these words are
 true and faithful.* Rev. 22. 6. *And he said unto me, these say-
 ings are faithful and true.* Where the Witness of the Coven-
 ant setteth his Seal of Confirmation unto all that is pro-
 mised in the Gospel-Covenant. 3. These things which the
 new Covenant promiseth, it promiseth upon Condition of
 Faith, it promiseth them only to the believer; Rom. 10. 9,
*That if thou shalt confess with thy mouth the Lord Jesus, and
 shalt believe in thine heart, that God hath raised him from the
 dead, thou shalt be saved.* Rom. 3. 22. *Even the righteousness
 of God, which is by faith of Jesus Christ unto all, and upon all
 them that believe: for there is no difference.* Joh. 1. 12, *But as
 many as received him, to them gave he power to become the sons
 of God, even to them that believe on his name.* Christ the
 Witness of the Covenant testifieth, that that is true; if ye
 believe not, ye shall never be the better of any thing propo-
 sed by the new Covenant; and if ye believe, ye shall, Joh. 3.
 18. 36,

18. 36, *He that believeth on him, is not condemned: but he that believeth not, is condemned already, because he hath not believed in the name of the only begotten son of God. He that believeth on the son, hath everlasting life, and he that believeth not the son, shall not see life: but the wrath of God abideth on him.* Joh. 11. 40, *Jesus saith unto her, said I not unto thee, that if thou wouldst believe, thou shouldst see the glory of God?* 4. There are also Threatnings annexed unto the Covenant, denouncing wrath and the vengeance of the Gospel, upon all unbelievers and wilful rejecters of the new Covenant, 2 Thes. 1. 8, *In flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ.* 1 Cor. 16. 22, *If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.* And denouncing woes and evil to the Hypocrite in heart, to the backslider, to the careless seeker of God, to the barren fruitless professor, Mat. 23. 13, *But wo unto you Scribes and Pharisees, Hypocrites.* Rev. 2. 5, *Remember therefore from whence thou art fallen, and repent and do thy first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.* Rev. 3. 16, *So then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.* Heb. 6. 8, *But that which beareth thorns and briars is rejected, and is nigh unto cursing, whose end is to be burned.* Christ the Witness of the Covenant testifieth these things, and affirmeth they are the true sayings of God, as well as his promises, Rev. 3. 14. *Write, these things saith the Amen, the faithful and true witness.* Joh. 3. 18, *But he that believeth not, is condemned already.* Joh. 8. 24. *I said therefore unto you, that ye shall die in your sins; for if ye believe not that I am he, ye shall die in your sins.* 5. There are Predictions and Prophecies in the Gospel-Covenant, I mean especially these which concern Eternity, the last Judgment, Hell and Heaven; which are the things that are least believed of all that ever men heard tell of. Christ the Witness of the Covenant testifieth also, that these things are true; the Covenant telleth us that this world shall have an end, and time shall be no more, Eternity is coming, Psal. 102. 26, *They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment, as a vesture shalt thou change them, and they shall be changed.* 2 Pet.

3. 10, *But the day of the Lord will come as a thief in the night, in the which the Heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up.* Christ the Witness of the Covenant, testifieth and sweareth that is true, *Rev. 10. 5, 6, And the Angel which I saw stand upon the sea, and upon the earth, lift up his hand to Heaven, and swear by him that liveth for ever and ever, who created Heaven, and the things that therein are, and the earth and the things that therein are, and the sea, and the things which are therein, that there should be time no longer.* The Covenant saith, that God hath appointed a day wherein Christ shall judge the world, and all shall bow to him, *Act. 17. 31, Because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained.* And this witness of the Covenant testifieth and confirmeth that with an Oath, *Rom. 14. 10, 11, 12, We shall all stand before the judgment-seat of Christ; for it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God; so then every one of us shall give account of himself to God.* The Covenant saith, there is a Hell and a Heaven, there is a resting-place prepared for the people of God, and a place of torment for all the wicked, *1 Cor. 2. 9, 10, But as it is written, eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him.* But God hath revealed them unto us by his spirit: for the spirit searcheth all things; yea, the deep things of God. *Luk. 16. 23, And in Hell he lift up his eyes, being in torment, and seeth Abraham afar off, and Lazarus in his bosom.* *Rev. 14. 10, 11, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone in presence of the holy Angels, and in the presence of the lamb: and the smoke of their torment ascendeth up for ever and ever.* The Witness of the Covenant testifieth that these things are true, for he was both in Hell and Heaven, i. e. he saw both, and tasted of the things that are in them, *Psal. 16. 10, For thou wilt not leave my soul in Hell.* *Luk. 23. 43, Jesus said unto him, Verily I say unto thee, to day thou shalt be with me in paradise.* *Joh. 17. 5, And now O father glorify thou me, with thine own self, with the glory which I had with thee before*

before the world was. 6. There are Exceptions and Reservations of the crosses and afflictions in several cases, by the Covenant, *Psal. 89. 30, 32, If his Children forsake my law, then will I visit their transgressions with the rod.* The Witness of the Covenant testifieth it is true, and confirmeth it by making it an express Reservation and Exception in all his dealings with his people, *Luk. 9. 23, And he said unto them all, If any man will come after me, let him deny himself, and take up his cross daily and follow me.* *Luk. 14. 27. And whosoever doth not bear his cross, and come after me, cannot be my Disciple,* *Mat. 16. 24. Then said Jesus unto his Disciples, if any man will come after me, let him deny himself, and take up his cross and follow me.*

2. The Covenant may be said to be established and confirmed by Christ the *Witness*, in regard that it is his witness that putteth an end to controversies about all things pertaining to the Covenant; for in him they have a double establishment; they are sure in themselves, and they are sure unto us. 1. All which is contained in the Covenant is firm and sure in Christ, *2 Cor. 1. 20, For all the promises of God in him are yea, and in him, Amen, unto the glory of God by us.* *Act. 13. 34, And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David.* His Witness makes it certain that there are such things, and that these things are irrevocable and unalterable, not to be done away nor broken, because the Oath of God and witness of his Christ is in this Covenant, which was not in the first Covenant, *Psal. 89. 34, 35, My Covenant will I not break: nor alter the thing that is gone out of my lips. Once have I sworn by my holiness, that I will not lye unto David.* 2. His witness maketh them sure to us, as well as sure in themselves; for it is that which puts the business of our salvation beyond doubting, at least should put it beyond doubting, because we have Christs testimony for it, he hath made it a sworn article of the Covenant, *Heb. 6. 17, 18, Wherein God willing more abundantly to shew unto the heirs of promise, the immutability of his counsel, confirmed it by an Oath* (to wit, the Promise and Covenant made and confirmed with Abraham by the Angel of the Covenant), *that by two immutable things, in which it was impossible for God to lye, we might have a strong consolation, who have fled for refuge*

refuge to lay hold upon the horn for before us. 3 Joh. 5. 21. If we receive the witness of men, the witness of God is greater.

For application of this. Let us first reflect upon ourselves, and the way of our hearts with the Lord, that we may be convinced how much we have slighted this Covenant-relation of Christ, how little use we have made of him as the witness of the Covenant; and how small weight we have laid upon his testimony. That this may appear, Consider, 1. He hath not been employed by us, as witness in all things wherein we have wanted certainty, in the matters pertaining to the Covenant; such as the revealing the secret of his Covenant, the certifying us of his Covenant-love, and our Covenant-state and interest in him, &c. How often have we fled unto, and trusted in means and masks for the attaining of these things, and have not employed him who was given for a witness to declare and assure of these things? Job. 1. 18, No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. Psal. 25. 14, The secret of the Lord is with them that fear him: and he will show them his Covenant. Rom. 8. 16, The spirit it self beareth witness with our spirit, that we are the children of God. 2. He hath come and spoken, and hath testified of things which concern our Covenant-state, by his spirit and by his work in us; and we have not heard nor taken notice that it was the Witness of the Covenant, testifying the things that concern himself and his Kingdom, Heb. 1. 2, God hath in these last days spoken unto us by his Son; whom he hath appointed heir of all things. Heb. 3. 1, Wherefore, holy brethren, partakers of the heavenly calling; consider the Apostles and High-priest of our profession, Christ Jesus. Heb. 12. 25, See that ye refuse not him that speaketh: for if they sinned not, who refused him that spake on earth; much more shall not we escape, if we turn away from him that speaketh from Heaven. Joh. 16. 3. 1 Joh. 5. 6, 8, &c. 3. His Witness and testimony hath been heard, and observably discerned, and yet not received; sometimes we have known that it was Christ speaking; and that it could be no other; and yet we have not received his testimony, Job. 21. 22, And none of the Disciples darst ask him who art thou? knowing that it was the Lord.

Joh. 1. 32. *He came unto his own, and his own receive him not.* He doth sometimes speak, and we will not believe that it is he: *Luk. 24. 37, 41.* But they were terrified and affrighted, and supposed that they had seen a spirit. And while they yet believed not, for joy, and wondered, he said unto them, have ye not here any meat? 4. At other times we receive and believe his testimony and witnessing, and by and by upon the smallest temptation to unbelief, we fall a quarrelling, and disputing with the testimony which we received, and straight-way we reject it as a delusion, *Luk. 24. 21.* But we trusted that it had been he which should have redeemed Israel: and besides all this, to day is the third day since these things were done.

Use 2. Consider what manner of Witness he is, and what manner of witnessing his testimony is, that you may lay weight upon whatsoever the witness of the Covenant faith. Christ the witness of the Covenant may be commended, in order to the weight and credit of his testimony, from these properties of the Witness, and the manner of his witnessing.

1. He is an Eye-witness of the Covenant, who was present, and heard, and saw all the Covenant transacted; yea, he was an actor in it throughout, as hath been said before; this testimony he taketh to himself, *1 Pet. 1. 21.* And the same is given him also by such as were sent to witness of him, *Joh. 1. 7, 18.* The same came for a witness, to bear witness of the light, that all men through him might believe; no man hath seen God at any time: The only begotten Son which is in the bosom of the father, he hath declared him.
2. He is the true and faithful witness, *Rev. 1. 2. & 3. 14.* which cannot lye, and is not capable of being byassed from the truth for any respect; for he is the truth it self, *Joh. 14. 16.*
3. He is a Witness above all exception, there can be no exception laid against him; yea, all the great witnesses which God hath made use of in declaring this Gospel from the beginning, do bear witness of him, *Act. 3. 24, 25.* And all the Prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days. *Act. 13. 3.* To him give all the prophets witness.
4. His Witness is greater than the testimony of men, *1 Joh. 5. 9.* If we receive the witness of men, the witness of God is greater: Not only in respect of the

Authority

Authority of him who witnesseth, *avenge us*, but in respect of the weight and impression of his testimony: For, 1. His Witness speaks to the heart: 2. It ends the controversie; there needs no further witnessing after he speaks, *Hos. 2. 14, Therefore behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her. Hebr. speak to her heart. Mat. 8. 8. The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed.* 3. Of all these various things which he hath witnessed from the beginning of the world until now, there hath not failed one word, neither of one kind nor another, *Jos. 21. 45. &c. 23. 14, 15. with Isa. 63. 9. Act. 7. 30. 1 Cor. 10. 6. 1 Kings 8. 13, 24, 56, Isa. 38. 23. Luc. 24. 44. Rom. 22. 6. And he said unto me, These sayings are faithful and true. And the Lord God of the holy prophets sent his Angel, to show unto his servants the things which must shortly be done. Zech. 1. 3, 6. Your fathers, where are they? and the prophets, do they live for ever? but my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers? And they returned, and said, Like as the Lord of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.*

Use 3. Be exhorted to receive him under this Covenant-relation; as he is given of God for a Witness to the people. Under this I comprehend three particulars. 1. If you would make use of Christ as the Witness of the Covenant, then in all matters doubtful appeal to his testimony for decision: if you have any doubt about any matter of faith or salvation, about any duty, about any thing pertaining to God, or unto your own Covenant-state and interest in him, make his testimony and witness your Judge in that matter; go familiarly and boldly to him, that he may determine the question, and resolve your doubt, *Isa. 8. 20, To the Law, and to the testimony.* 2 Pet. 1. 9. *We have also a more sure word of prophesie, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts.* As his Disciples did upon all occasions, *Joh. 13. 21, 22, 23. &c. 14. 5, 8, 22.* 2. Hear and give ear to whatsoever he witnesseth; and take it off his

hand, Luk. 9. 35. *This is my beloved Son, hear him.* And look carefully that you neither neglect to hear what he will say and witness of you, and to you, nor of your way of life, or present fit and temper, for you or against you; nor interrupt his witnessing; but let him speak out: nor that you stop the ear against it: These are marked in Scripture, as manifest sins against, and rejecting of his witnessing, *Alt. 24. 25, Go thy way for this time; when I have a convenient season, I will call for thee.* Zech. 7. 7, 11, *Should ye not hear the words which the Lord hath cryed by the former Prophets? But they refused to hearken, and pulled away the shoulder, and stopped their ears that they should not hear.* Heb. 12. 25, *See that ye refuse not him that speaketh: for if they escaped not, who refused him that spake on earth; much more shall not we escape, if we turn away from him that speaketh from Heaven.* Neh. 9. 10, *And testified against them by thy spirit; in the Prophets: yet would they not give ear: therefore gavest thou them into the hand of the people of the Lands.* 3. If you receive him in this Covenant-relation, you must take his testimony for sufficient proof of whatsoever he speaks unto you; lay such weight upon his witnessing, that it may be to you an end of all strife and controversy, *1 Joh. 5. 9, 10, If we receive the witness of men, the witness of God, is greater: He that believeth on the Son of God, hath the witness in himself: He that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. You must believe his Witness, else you wrong him exceedingly, Job. 14. 13, Believe me that I am in the father, and the father in me: or else believe me for the very works sake.* Psal. 35. 3, *Say unto my soul, I am thy salvation.* 4. If you receive him as the Witness of the Covenant, having received him in this Covenant-relation, you may never come in the contrary of any thing that he saith; you must neither suspect, nor quarrel, nor be jealous of any thing which he hath witnessed, *Prov. 14. 5, A faithful witness will not lye.* For Christ will no more lye unto you, wherein he hath sworn and witnessed, than God will lye unto him, which is impossible, *Psal. 89. 35, Once have I sworn by my holiness, that I will not lye unto David.* Heb. 6. 17, *Wherein God, willing more abundantly to shew unto the heirs of promise, the immutability of his coun-*

self, confirmed it by an Oath. 3. If you receive him as the Witness of the Covenant, when must you not only receive whatsoever he saith, for a certain truth of the Covenant; but what he speaketh not and testifieth not, concerning your Covenant-state and relation, that you must take to be no truth, though it were otherwise suggested to you by temptation, *Joh. 14. 2, In my fathers house are many mansions; if it were not so, I would have told you: I go to prepare a place for you.* If he had other thoughts towards you, then those which he hath told you, he would have revealed them, (*I speak to believers*), *Jer. 29. 11, For I know the thoughts that I think towards you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end.* 6. Whatsoever way he doth witness and testifie, take his Witness, and prescribe not a way unto him, but make all his ways of witnessing welcome, whether he Witness by his word, or by his works by his spirit, or by your spirit, *2 Pet. 1. 19, We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth into a dark place, until the day dawn, and the day-star arise in your hearts.* *1 Joh. 5. 10, He that believeth on the Son of God, hath the witness in himself.* *Rom. 8. 16, The spirit is self beareth witness with our spirit, that we are the Children of God.* *Neh. 9. 30, Yet many years didst thou forbear them, and testifiedst against them by thy spirit, in thy Prophets.* *Rom. 10. 8, But what saith it? the word is nigh thee, even in thy mouth; and in thy heart; that is, the word of faith which we preach.*

Use 4. For decilion of the great practical controversies which are in the world (to say nothing here of Doctrinal controversies relating to the Covenant, which are also decided by his Testimony); as well those which are amongst Arians, and in the unbelieving world, as those which are among believers; Christ is given for a Witness to the people, and what he saith must put an end to every controversy. 1. It's a controversy to the world, whether time shall have an end, or whether the fashion of this world shall pass away, or whether all things shall continue as now they are, and whether too morrow shall be as this day, *Psal. 49. 11, Their inward thought is, that their houses shall continue for ever.* *Isa. 56. 12, Come ye say they, I will fetch wine, and we will fill our selves with strong drink,*
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and to morrow shall be as this day, and much more abundant. The Witness of the Covenant hath decided the controversie by his Testimony and Oath, and hath said, that time shall be no more, Rev. 10. 6.) 2. It's a controversie to the world, whether Eternity be coming after time, or whether there be another life and world after this, 2 Pet. 3. 4, And saying, where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. The Witness of the Covenant hath decided this also, Rev. 22. 20, He which testifieth these things, saith, surely I come quickly, Amen. Tit. 1. 2, In hope of eternal life, which God that cannot lie, promised before the world began. Joh. 6. 47, Verily, verily, I say unto you, he that believeth on me, hath everlasting life. 3. It's a controversie to the world, whether there be any resurrection and judgment to come, or any immortality of the Soul, Isa. 22. 13, And behold, joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink, for to morrow we shall dye. Luk. 12. 19, And I will say to my soul, soul, thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry. The Witness of the Covenant hath decided that controversie, and testifieth, that he himself had experience of it; he was dead and is alive, Rev. 1. 18, I am he that liveth, and was dead, and behold I am alive for evermore, Amen. Joh. 6. 40, And this is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. Heb. 12. 23, To the general assembly, and Church of the first born, which are written in Heaven; and to God the Judge of all, and to the spirits of just men made perfect. Mat. 22. 32, to 31. 4. It's a controversie to the world, whether there be any Heaven or Hell; they say in their hearts, who knoweth that there are such things, and what they be, and where they are? Luk. 16. 31, And he said unto him, If they hear not Moses and the Prophets, neither will they be persuaded, though one rise from the dead. Isa. 28. 15, Because ye have said, we have made a Covenant with death, and with Hell are we at agreement, when the overflowing scourge shall pass through, it shall not come unto us. The Witness of the Covenant testifieth that there are such things, and that he saw both, and experienced the truth

truth of the things that are written of them, *Psal.* 10. 10, For thou wilt not leave my Soul in Hell, neither wilt thou suffer thine holy one to see corruption. *Luk.* 23. 43, Verily I say unto thee, to day shalt thou be with me in Paradise. *Joh.* 13. 1, 3. & 14. 2. *Luk.* 16. 23, 24, 25. *Heb.* 12. 23. 24. 2 *Thef.* 1. 9. *Rev.* 21. & 22. 5. It's a controversie to the world, whether there be a God, or a Providence that ruleth the world, *Psal.* 14. 1, The fool hath said in his heart, there is no God. *Isa.* 29. 15, And they say, who seeth us? and who knoweth us? The Witness of the Covenant hath decided this controversie, *Joh.* 20. 17, I ascend unto my father, and ascend to my father, and to my God, and your God. *Joh.* 6. 57, As the Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. *Dan.* 5. 21, 23, Till he knew that the most high God ruled in the kingdom of men, and that he hath appointed over it whomsoever he will. And the God in whose hand thy breath is, and whose are all thy ways, hath thou not glorified. *Rev.* 15. 3, 4, And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty, just and true are thy ways, thou king of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee, for thy judgments are made manifest. 6. It's a controversie with the world, yea and sometimes also with the saints, whether the people of God, or the wicked of the world have the better lot, *Psal.* 73. 3, 12, For I was envious at the foolish, when I saw the prosperity of the wicked. Behold, these are the ungodly who prosper in the world: they increase in riches. But this also is decided by the Witness of the Covenant, *Psal.* 49. 18, 19, Though while he lived, he blessed his Soul: and when will praise thee, when thou doest well to thy self. He shall go to the generation of his fathers, they shall never see light. *Joh.* 3. 18, 16, He that believeth on him, is not condemned: but he that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God. He that believeth on the Son, hath everlasting life; and he that believeth not the Son, shall not see life, but the wrath of God abideth on him. *Isa.* 3. 10, 11, Say ye to the righteous, it shall be well with him: for they shall eat the fruit of their doings. And unto the

the wicked, it shall be ill with him, for the reward of his hands shall be given him. Rev. 21. 4, And God shall wipe all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away. Again, it is a controversy to doubting believers, whether God hath chosen them and loved them with an everlasting love, Psal. 88. 4, 14, I am counted with them that go down to the pit. Lord, why castest thou off my Soul? This controversy is decided by the Witness of the Covenant, who giveth that double certainty of all these things, whereby they are not only made sure in themselves, because he hath justified them; but are also made sure unto us, Jer. 31. 3, The Lord hath appeared of old unto me, saying, yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee. Heb. 8. 10, For this is the Covenant that I will make with the house of Israel after these days, saith the Lord: I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people. Where the sayings of Jeremy are applied to Christ who made the Covenant. Job. 15. 13, 16. 19, Greater love hath no man than this, that a man lay down his life for his friends. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain. But because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Joh. 6. 69, And we believe and are sure that thou art that Christ, the Son of the living God. 2. It is a controversy to doubting believers; whether they be the Children of God, and whether they be effectually called by the Grace of Christ, Psal. 22. 6, But I am a worm and no man; a reproach of men, and despised of the people. Christ decides the controversy by interposing his Testimony, Joh. 13. 35, By this shall all men know that ye are my Disciples, if ye have love one to another. Rom. 8. 16, The spirit itself beareth witness with our spirits, that we are children of God. Isa. 43. 1, Fear not, for I have redeemed thee, I have called thee by thy name, thou art mine. 3. It is a controversy to doubting-believers, whether they shall ever see Christ, and meet with him again, when he doth but a little while withdraw out of their sight, Isa. 49. 14, But Zion said, she

the Lord hath forsaken me, and my Lord hath forgotten me. Whether they shall at any time again be comforted with his presence: but he decides the controversie, and witnesseth clearly, that he and they shall meet again, *Joh. 16. 22,* And ye now therefore have sorrow: but I will see you again, and your heart shall rejoyce, and your joy no man taketh from you. *Joh. 14. 18,* I will not leave you comfortless, I will come to you. *Isa. 54. 8,* In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy redeemer. *Isa. 49. 15,* Can a woman forget her sucking-child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. 4. It's a controversie to the doubting-believer, whether there be any reality in his presence, and in the fellowship of his company, both when they enjoy it, and when they want it, *Luk. 24. 21, 37, 41,* But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done. But they were terrified and affrighted, and supposed that they had seen a spirit. And while they yet believed not for joy, and wondred. *2 Chron. 6. 18,* But will God in very deed dwell with men on the earth? But by his Witness he decides that controversie, *Luk. 24. 38, 39, 40, 42,* And he said unto them, why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I my self: handle me and see, for a spirit hath not flesh and bones as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And they gave him a piece of a broyled fish, and of an hony-comb. *Joh. 6. 20,* But he saith unto them, it is I, be not afraid. *1 Cor. 1. 9,* God is faithful by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. 5. It is a controversie to the doubting-believer, whether his Salvation be sure or not, whether he shall be saved and inherit Life-eternal, *Psal. 88. 11, 12,* Shall thy loving-kindness be declared in the grave? or thy faithfulness in destruction? shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness? But Christ hath interposed his Witness to decide that controversie, *Joh. 6. 57,* As the living father hath sent me, and I live by the father: so he that eateth me, even he shall live by me. *Joh. 3. 15, 16,* That whosoever

believer in him, should not perish, but have Eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. *Psal. 55. 3, Say unto my soul, I am thy Salvation.* 6. It is a controversie to believers, whether they shall ever be Victorious over their Lusts, and prevail against their temptations, when they feel the strength and working of corruption in themselves, as *Paul* did, *Rom. 7. 14, 15, But I am carnal, sold under sin: For that which I do, I allow not: for what I would, that I do not, but what I hate, that I do.* Many a time they utter that language, *Lam. 3. 18, And I said, my strength and my hope is perished from the Lord.* But the Witness of the Covenant testifieth in this also, and decides the controversie in their favours, *1 Joh. 4. 4, Ye are of God, little children, and have overcome them: because greater is he that is in you, then he that is in the world.* *1 Joh. 5. 4, 5, For whatsoever is born of God, overcometh the world: and this is the victory that overcometh the world, even our faith: who is he that overcometh the world, but he that believeth that Jesus is the Son of God?* *Rom. 16. 20, And the God of peace shall bruise Satan under your feet shortly.* 7. It is a controversie to doubting-believers, whether they shall persevere to the end, or shall not rather fall away finally. *Psal. 51. 11, Cast me not away from thy presence: and take not thy holy spirit from me.* But Christ hath decided the controversie, *Joh. 17. 12, Those that thou gavest me, I have kept, and none of them is lost, but the son of perdition.* *Joh. 10. 28, And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand.* *Joh. 14. 19, Because I live, ye shall live also.* 8. It is a controversie to the doubting-believer, whether it be good for him to be so dealt with, to be afflicted, deserted, tempted, &c. *Psal. 42. 9, I will say unto my God, my rock, why hast thou forgotten me? why go I mourning because of the oppression of the enemy?* *Psal. 73. 13, 14, Verily I have cleansed my heart in vain, and washed my hands in Innocency. For all the day long I have been plagued, and chastened every morning.* Christ hath decided this controversie also, not by his verdict only of the matter, but by his Witness in his peoples hearts, *Joh. 16. 7, Nevertheless I tell you the truth, it is expedient for you that I go away:*

away: for if I go not away, the comforter will not come unto you: but if I depart, I will send him unto you. Rom. 8. 28, And we know that all things work together for good to them that love God, to them who are the called according to his purpose. 1 Pet. 1. 6, Wherein ye greatly rejoyce: though now for a season (if need be) ye are in heaviness through manifold temptations. Psal. 119. 71, It is good for me that I have been afflicted, that I might learn thy statutes. It is a controversie to the doubting-believer, while he reaps not the present fruit of his seeking God, whether it be in vain to serve God; and to follow duties, Psal. 73. 13, Verily: have cleansed my heart in vain, and washed my hands in innocency. But it is the Witness of the Covenant who only can decide this; and he hath done it, Isa. 45. 19, I said not unto the seed of Jacob, seek ye me in vain: I the Lord speak righteousness, I declare things that are right. Psal. 73. 28, But it is good for me to draw near to God: I have put my trust in the Lord God, that I may declare all thy works.

Use 5. This Covenant-relation of Christs, layeth grounds of comfort to believers.

1. That you want a Witness to testify unto you concerning all things which are dark and doubtful, Isa. 55. 4, Behold, I have given him for a witness to the people. 1 Joh. 5. 8, 9, 10, And there are three that bear witness in earth, the spirit, and the water, and the blood, and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he hath testified of his Son: He that believeth on the Son of God hath the witness in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. So that if you be doubtful, and in the dark about any thing pertaining to God and to the matters of your Salvation, you know how to have that witnessed and plainly made out unto you, by Christ the Witness of the Covenant; and if you continue under your doubting, blame your selves, Isa. 42. 6, And I give thee for a Covenant of the people, for a light of the Gentiles.

2. Another ground of comfort, resulting from this Covenant-relation, is, that we not only have a Witness, but that we have such a Witness, him for a Witness; that God

who might have given us other witnesses, and have denied this Witness, hath given him for a Witness, *Heb. 1. 1, 2*, God who at sundry times, and in divers manners, spake in times past unto the fathers by the Prophets; hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom he also made the worlds. *Act. 14. 17*, Nevertheless, he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. So fit a Witness, *1 Joh. 1. 2, 3*, who heard and saw, and acted all the business of the Covenant, *Prov. 8. 22*, to *32*. So faithful a Witness, that will not lye, that cannot lye, *Rev. 1. 5*. and *3. 14*. So great a Witness, a person of such Authority, being God, *1 Joh. 5. 9*. *Luk. 9. 35*. So compassionate a Witness, who can pity his doubting-people, *Heb. 5. 2*. So condescending a Witness, who can stoop to teach and persuade the weaklings of the people, *Isa. 40. 11*. *Joh. 9. 39*, as all his carriage did prove, while he was upon the earth: So convincing a Witness, whose testimony can put an end to all strife, if he will only speak the word, *Mat. 8. 8*. And all this is for the stronger consolation of Believers, *Heb. 6. 17, 18*, Wherein God, willing more abundantly to shew unto the heirs of promise, the immutability of his counsel, confirmed it by an oath: That by two immutable things, in which it was impossible for God to lye, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.

3. Another ground of comfort which this relation affordeth to believers, is, That Christ is by office a Witness, and that he is a Witness by Covenant: i.e. not only doth the office which is upon him, bind this upon him; but by Covenant and voluntary condescension, he is engaged, and hath consented to be a Witness to the people: therefore saith the Lord, *Behold I have given him for a witness*, *Isa. 55. 4*. And he saith, *Lo I come to do thy will*, *Heb. 10. 9*. This is your comfort, Believers, that Christ is a Witness by office and Covenant, and can no more deny to testify unto you the things pertaining to the Covenant, than ye can deny his office, or break his Covenant.

4. Another ground of comfort in this Covenant-relation,
is,

is, that he is given for a witness to the people: I mean, that whatsoever belongs to him by this office and relation of being a Witness, and whatsoever he is by vertue thereof, that he is; and that he performeth to all the people of God without exception or respect of persons, what he hath been in his way of witnessing, and what he hath testified and declared to others of the people of God; insomuch that he hath settled, quieted and comforted them, by doing the part of a Witness, to reveal and to prove unto them, things about which they doubted, concerning their Covenant-state, and his Covenant-love; that same he will do to thee and to any of his people, *Rom. 3. 22, Even the righteousness of God, which is by faith of Jesus Christ, unto all, and upon all them that believe: for there is no difference. Gal. 3. 28, There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus. Act. 10. 34, Then Peter opened his mouth, and said, of a truth I perceive that God is no respecter of persons. 1 Joh. 1. 3, That which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the father, and with his Son Jesus Christ.*

CHAP. XVIII.

Christ the Messenger or Angel of the Covenant.

THE fourth relation which Christ beareth in the Covenant of Grace, is, That he is the Messenger of the Covenant. *Mal. 3. 1, The Lord whom ye seek shall suddenly come to his temple, even the Messenger of the Covenant whom ye delight in.* That this is spoken and meant of Christ, is acknowledged both by Christian and Jewish Interpreters: It is also clear from the Text, that it can be meant of no others: for the Messenger of the Covenant is he, before whom John the Baptist was sent a Messenger to prepare the way, *Mal. 3. 1, Behold, I will*

I will send my Messenger, and he shall prepare the way before me. Luk. 7. 27, *This is he of whom it is written, behold, I send my Messenger before thy face, which shall prepare thy way before thee.* Luk. 1. 76, *And thou Child shall be called the Prophet of the Highest: for thou shalt go before the face of the Lord, to prepare his ways.* This is he who is the Lord, whom the people seek, and in whom they delight; he whose coming was much longed and looked for, by the people of God: this is he who sitteth as a refiner, v. 2, 3. Now this can be no other but Christ: compare this with Luk. 2. 25, 38. Isa. 59. 20. with Rom. 11. 26. 2 Thes. 2. 8.

The word in the Original here *ומלאך הכרית umalach haberith*, the Messenger or Angel of the Covenant; as *Arr. Mont.* renders it; or the Angel of the Testament, as the *Chald. Paraphrast*, with the (ܡܠܐܚ), and *Hieron* read it; the Hebrew word, *Malay*, is of a large signification, as *ἀγγελος* is in the Greek Language, and is used for any delegate, whether Messenger, Ambassador or Minister, employed for any effect; whether to declare or to act and effect any thing; and is applied to, and used of men of created spirits, and of Christ; which shall appear in the opening of the name as it's applicable to Christ.

For the better understanding of this relation which Christ sustaineth in the Covenant: We shall shortly hold forth,
1. What the name Messenger or Angel of the Covenant doth import, as to the nature of the thing. 2. In what respects it is applicable to Christ. 3. Betwixt what parties he is a Messenger. 4. Whose Messenger he is; of one of these parties, or of both. 5. In what business he is a Messenger. 6. Somewhat of the properties of this Messenger of the Covenant, which commend his travelling in this employment.

And 1. the name Messenger or Angel doth import,
1. A delegation or Trust: a Messenger is a Trustee; it is a name of office or employment, and doth necessarily import a Mission; therefore it is often joyned with sending, See *Mal.* 3. 1. *Behold, I will send my messenger, and he shall prepare the way before me.* Mat. 11. 10, *Behold, I send my messenger before thy face.* 1 Kings 19. 2, *Then Jezebel sent a messenger*

unto

unto *Elijah, saying, &c.* If it be asked, unto which of Christs offices doth this name relate? I answer, it doth in some respect relate to all his offices, because his Message is as large as his Mission and Unction, which includeth all his offices; but it doth more especially relate to his Prophetical and Priestly Office, because in regard of these mainly, he travelled betwixt the parties, and carried Messages and Reports hither and thither. 2. This name of Messenger doth import a subordination or subjection, in regard that he who sendeth, is greater than he who is sent, *Joh. 13. 16, Verily, verily I say unto you, the Servant is not greater than his Lord, neither he that is sent, greater then he that sent him. Mat. 8. 9, For I am a man under Authority, having soldiers under me: and I say to this man, go, and he goeth: and to another, come, and he cometh: and to my servant, do this, and he doth it.* And therefore it must be understood of Christ, in regard of his dispensatory employment and voluntary condescension, whereby he humbled himself to travel in the work of Redemption, *Phil. 2, And took upon him the form of a servant.* 3. This name of Messenger of the Covenant, doth import on the part of a Messenger, a travelling betwixt the parties of the Covenant, betwixt him who sendeth Christ, and these to whom he is sent, *Isa. 52. 11, He shall see of the travel of his soul, and shall be satisfied. Joh. 16. 28, I came forth from the father, and am come into the world: again, I leave the world, and go to the father. Joh. 14. 2. I go to prepare a place for you.* 4. This name imports correspondence and intercourse betwixt the parties, through the Messenger, and by his means and travel, *2 Sam. 11. 22, 23, 25, So the messenger went, and came and shewed David all that Joab had sent him for. And the Messenger said unto David, surely the men prevailed against us: Then David said unto the messenger, thus shalt thou say unto Joab, let not this thing displease thee, &c. Joh. 17. 6, 8, I have manifested thy name unto the men which thou gavest me out of the world: and they have believed that thou didst send me. Joh. 13. 3, And that he was come from God, and went to God.*

2. Consider next, in what respects the name *Messenger* is applicable to Christ with relation to the Covenant. 1. In regard

regard of the power and trust committed unto him in the matters of the Covenant; he is the Messenger of the Covenant, that is, the great Lord Ambassadors extraordinary, and Trustee of Heaven, who represented his father, and who was Plenipotentiary, being perfectly instructed, and fully impowered to propound, treat and conclude in all matters pertaining to the Covenant, and the settlement of peace 'twixt God and man; and in this sense the word is used, 1 Kings 16. 7. and 17. 4. מַלְאכִים *malakim* Messengers, i. e. Ambassadors, and *Isa.* 33. 7. מְלָאכִי *melachi*, the Ambassadors of peace: thus Christ is the Messenger of the Covenant; this power and trust is committed unto him, to represent his father, 2 Cor. 5. 19, *To wit, that God was in Christ, reconciling the world unto himself.* Heb. 1. 1, 3, *God hath in these last days spoken to us by his Son.* And to treat and conclude with us a Covenant in his name, *Joh. 5. 22, For the father judgeth no man: but hath committed all judgment unto the Son.* *Joh. 17. 2, As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.* *Mat. 28. 18, All power is given unto me in Heaven and earth.*

2. This name of Messenger of the Covenant, is applicable to him in regard of his pains and travel in the matters of the Covenant: I mean, in regard of his work as well as his trust; and thus in regard of several pieces of his work and travel, he may be called the Messenger of the Covenant: 1. He is the Messenger who carried the Message of a new Covenant, who travelled from Heaven to Earth with this Message, to make a Covenant betwixt God and sinners; he came expressly for this one errand, *Gal. 4. 4, 5, But when the fulness of the time was come, God sent forth his Son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of Sons.* 1 Joh. 5. 6, *This is he that came by water and blood, even Jesus Christ, not by water only, but by water and blood.* 1 Joh. 1. 3, *This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.* And in this sense the word is frequently used for an Express, or one sent for a particular Errand and purpose. *Joh. 1. 6, 7, There was a man sent from God, whose name was John*

The

The same came for a witness, to bear witness of the light, that all might through him might believe. Mat. 11. 10. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. 2. He is the Messenger who did publish and intimate the new Covenant, and Gods gracious purpose to it, as that thing which was his errand in the World; he did it Authoritatively, others only Ministerially, 2 Cor. 5. 20. Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christs stead, be ye reconciled to God. He is the chief Minister of the new Testament, others only by commission from him, Isa. 61. 1. The spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek, Heb. 8. 2, 6, 10. A minister of the Sanctuary, and of the true Tabernacle which the Lord pitched, and not man. But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better Covenant, which was established upon better promises. For this is the Covenant that I will make with the house of Israel, after those days, saith the Lord; &c. Eph. 4. 6. 11. Now that he ascended, what is it, but that he also descended first into the lower parts of the earth? and he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers. Luk. 10. 10. Eph. 2. 17. Prov. 9. 1. 3. So the word is taken for one that intimateth or bringeth word, and giveth notice of any thing, Job 1. 14. 3. He is the Messenger who doth interpret and declare the Message of the new Covenant, who travelleth to be an Interpreter of the mind of God in that matter, Mat. 11. 27. All things are delivered unto me of my father: and no man knoweth the Son but the father: neither knoweth any man the father save the Son, and he to whomsoever the Son will reveal him. Joh. 1. 18. No man hath seen God at any time: the only begotten Son which is in the bosom of the Father, he hath declared him. Rom. 1. 25, 26. Whom God hath set forth to be a propitiation, through Faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Luk. 24. 47. And in his name, Amen, and in the presence of the Father, be glorified unto ever in all the Churches, the things concerning himself.

himself. Hence he is called a Prophet, Act. 3. 22. And that Prophet, Joh. 6. 14. and 7. 40. And in this sense this word is taken, Job 33. 23. *If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness.* 4. He is the messenger, which acteth the Covenant upon the hearts of his people, *effector & physica*, I mean, the Messenger which attacheth the hearts of his people (as a Serjeant at Arms, that layeth hands upon a man) and bringeth them into the bond of the Covenant; the Messenger that never leaveth pursuit until he hath apprehended, Ezek. 20. 37. *And I will bring you into the bond of the Covenant.* Heb. 8. 10. *For this is the Covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people.* Hos. 2. 19. *And I will betroth thee unto me for ever, yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies.* Ezek. 36. 27. *And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.* Joh. 6. 29, 37. *Jesus answered and said unto them, this is the work of God, that ye believe on him whom he hath sent.* *All that the father giveth me, shall come to me.* So this word is used, 1 Sam. 12. 11, 14. *Saul also sent messengers unto Davids house to watch him, and to slay him in the morning: And when Saul sent messengers to David, she said, he is sick.* 5. He is the messenger which reporteth the Covenant, and the transactions with every Soul that receiveth this Gospel, where, and with whom the treaty took effect; and where, and with whom the proposal of the Covenant halted, Joh. 17. 6, 7, 8. *I have manifested thy name unto the men which thou gavest me out of the world: thine they were; and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me, are of thee. For I have given unto them the words which thou gavest me, and they have received them, and have known surely that I came out from thee, and they have believed that thou dost send me.* So the word is used, Gen. 22. 6. *And the messengers returned to Isaac, saying, Be.*

Between whom doth Christ travel as Messenger of the Covenant? For a right understanding of this, we are to make

make use of these two necessary distinctions: 1. The Covenant may be considered, either as it's preached and offered generally to all who hear it, *Act. 13. 46, 47, Then Paul and Barnabas waited hold, and said, it was necessary that the word of God should first have been spoken unto you: but seeing ye put it from you, and judge your selves unworthy of everlasting life, Lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth.* *Mark. 16. 15, And he said unto them, go ye into all the world, and preach the Gospel unto every creature: Or it may be considered, as it is acted, and effectually fulfilled upon the hearts of the Elect, Act. 13. 48, And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life, believed.* *Heb. 8. with Jer. 31.* 2. This different consideration of the Covenant, affords a distinction of the parties in the Covenant: the parties contracting in the Covenant preached, are God, and all within the visible Church, *Act. 3. 25, Ye are the children of the Prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Act. 2. 39, 40, For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.* But the parties contracting in the Covenant, considered in that second respect, as 'tis acted upon hearts, are only the elect people, upon whose hearts the law is written, and in whom God hath put his spirit, *Jer. 31. 33, But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. Ezek. 36. 27, And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.* These things premised for clearing the point in hand, I lay down four Conclusions: 1. Christ is in some respect a Messenger betwixt God and all the visible multitude to whom the Covenant is offered, and the Gospel preached; therefore it's said of him, *That he is given for a light to the Gentiles, and for a witness to the people, even to nations,* *Isa. 49. 6. & 55. 4, 5. Rom. 15. 8, 9, 10, 11, 12.* I said

in them respect; because he did procure the Gospel to be preached to all nations, and doth carry the Message of the Covenant to multitudes, Rom. 10. 18, *But I say, how shall we hear it yet surely, their sound went into all the earth; and their words into the ends of the world.* 2. Christ is in a more special respect, Messenger betwixt God and his few chosen people, because he hath a Message from God to set upon their hearts, that which is only externally revealed, commanded and offered unto others; and he hath undertaken for them, and for their receiving the Message which he carrieth unto them, Joh. 6. 37, 39, *All that the father giveth me, shall come to me. And this is the fathers will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.* Joh. 17. 8, *As I have manifested thy name unto the men which thou gavest me out of the world: thine they were; and thou gavest them me; and they have kept thy word. For I have given unto them the words which thou gavest me, and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.* Act. 13. 26, *And insofar among you feareth God, to you is the word of this salvation sent.* 3. Christ is a Messenger of the Covenant to many Hypocrites and Reprobates unto whom he bringeth the offer and Message of the Covenant; not for their sake and cause, but for the Elects sake, with whom they are mixed here in societies upon the earth, 2 Cor. 4. 15, *For all things are for your sakes; that the abundant grace might, through the thanksgiving of many, redound to the glory of God.* 2 Tim. 2. 10, *Therefore I endure all things for the elects sakes, that they may also obtain the salvation which is in Christ Jesus, with eternal glory.* So that the Message of the Covenant is preached to them by way of concomitancy, in respect that they are in these societies, unto which the Gospel is sent for salvation to the Elect, Joh. 17. 18, 19, 21, *As thou hast sent me into the world, even so also have I sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. That they all may be one, as thou father art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.* 4. Christ is a Messenger to the multitudes unto whom

whom the Gospel is prepared, only for carrying unto them the commanding Will of God; which revealeth unto them their duty and obligation to receive the Gospel, and to take hold of the Covenant, 2 Cor. 16. 17, *Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you.* But Christ is a Messenger unto the Elect, not only for carrying unto them Gods Will of command, but also his Will of Counsel and Pleasure, that is, the things which he hath resolved to act upon their hearts, and to work in them, Heb. 6. 17, *Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath.* Eph. 1. 9, *Having made known unto us the mystery of his will, according to his good pleasure which he had purposed in himself.* 4. Whose Messenger is Christ in this Covenant-relation? whether of one of the parties, or of both? *Answer.* 1. In some respects he is only the Messenger of one of the parties, I mean, as the name doth import a Mission, Delegation and Subordination, so he is only Gods Messenger; because Christ Mediator, the Angel of the Covenant, had his commission only from God, and is to give an account of that honourable trust and employment to him only, Isa. 42. 1, *Behold my servant whom I uphold, mine elect in whom my soul delighteth.* Joh. 5. 22, *For as the father judgeth no man; but hath committed all judgment unto the Son, &c.* 1 Cor. 15. 24, *Then cometh the end, when he shall have delivered up the kingdom to God, even the father.* Yea, even in these things which he acteth upward (toward his father) as Messenger of the Covenant, put case his negotiating with God for his people, he hath his Mission and Delegation from God, for that special effect, Joh. 1. 2, 24, *As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. Father, it will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me.* 2. In some respects he is the Messenger of both the parties; as namely, 1. In respect of the business about which he is employed; his Message is about matters of huge concernment to both the parties of the Covenant; for his fathers honour, and his peoples happiness, lay equally in the business about which he is employed, Joh. 17. 2, 4, *That he*

should

should give eternal life to as many as thou hast given him. I have glorified thee on the earth: I have finished the work which thou gavest me to do. 2. In respect of the travels of his soul in that business and Message; he did it cordially, and condescendingly did he run the Errands of both the parties; he came his fathers Errant to us, and he went our Errant to his father, Joh. 13. 3, Jesus knowing that the father had given all things into his hands, and that he was come from God, and went to God. Joh. 14. 2, 12, I go to prepare a place for you, because I go unto my father. Joh. 16. 5, 28, But now I go my way to him that sent me, and none of you asketh me, whither goest thou? I came forth from the father, and am come into the world: again, I leave the world, and go to the father. 3. In respect of his Ambassage and Agency; he was an Ambassador and Agent on Gods part; while he was here upon the earth, he was his Messenger, who came to declare and to confirm the Covenant, 2 Cor. 5. 19, To wit, that God was in Christ, reconciling the world unto himself. Gal. 4. 4, 5, But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And he is now our Agent, he is Messenger and Lieger in Heaven on our part, in regard of his constant residence there for our business, Heb. 9. 24, For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven it self, now to appear in the presence of God for us. Act. 3. 21, Whom the heavens must receive until the times of restitution of all things. 4. In respect of his correspondency with both parties: he is correspondent with God for his people, Joh. 17. 8, 25, For I have given unto them the words which thou gavest me, and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. And these have known that thou hast sent me. And he is correspondent with us for God, Joh. 6. 38, 39, For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the fathers will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day. Luk. 12. 32, Fear not little flock, for it is your fathers good pleasure to give you the Kingdom. He is correspondent betwixt the confederate parties.

5. About

5. About what business is he Messenger? and what is the special subject matter of his employment? *Ans.* His Name and Covenant-relations do declare the business; he is *Messenger of the Covenant*, *Legatus fœderis*, *Mal.* 3. 1. His Message is as large and broad as all things pertaining to the Covenant. *Heb.* 2. 17, *Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High-priest in things pertaining to God, to make reconciliation for the sins of the people.* So that there is nothing which doth any way relate to the Covenant betwixt God and believers, which falleth not under this Covenant-relation; a sum whereof may be comprehended under these three heads: 1. Whatsoever appertaineth to the making of the Covenant, he is Messenger betwixt God and his people for that effect; whether it be any thing which belongeth to the courting and wooing of his peoples hearts, by commending his father, and making offers of himself, and of his love unto them, *Joh.* 14. 2, *In my fathers house are many mansions; if it were not so, I would have told you.* *Joh.* 15. 1, *I am the true Vine.* *Joh.* 16. 27, *For the father himself loveth you.* *Joh.* 3. 16, *For God so loved the world, that he gave his only begotten Son.* *Joh.* 10. 14, 29, *I am the good shepherd: my father which gave them me, is greater then all.* *Wisdom* cryeth, who will have Christ? *Prov.* 9. 1, *Wisdom hath builded her house, she hath hewn out her seven Pillars, &c.* *Joh.* 7. 37, 38, *In that last day, that great day of the feast, Jesus stood, and cried, saying, if any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.* *Mat.* 11. 28, *Come unto me all ye that labour, and are heavy laden, and I will give you rest.* *Hos.* 2. 14, *Therefore behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her.* *Song.* 2. 1, *I am the rose of Sharon, and the lillie of the vallies.* Or whether it be any thing which belongeth to the engaging the hearts of his people, in determining them by his grace, and acting the Covenant upon their hearts; he is Messenger also for that, to command Souls to engage with him, and to arise and go after him, and so forsake all for him, *Ezek.* 20. 37, *And I will cause you to pass under the rod, and I will bring you into the bond of the Covenant.* *Ezek.* 36. 27. *And I will*

put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. Heb. 8. 10, For this is the covenant that I will make with the house of Israel, after those days saith the Lord: I will put my laws into their mind, and write them in their hearts, and I will be to them a God, and they shall be to me a people. Psal. 45. 10, Hearken, O daughter and consider, and incline thine ear: forget also thine own people, and thy fathers house. Gen. 12. 1. 4, Now the Lord had said unto Abraham, Get thee out of thy country, and from thy kindred, and from thy fathers house, unto a Land that I will shew thee. So Abraham departed as the Lord had spoken unto him. Mat. 4. 19, 20, And he saith unto them, follow me, and I will make you fishers of men. And they straightway left their nets and followed him. 2. Whatsoever appertaineth to the maintaining and preserving of the Covenant and confederacy betwixt God and his people, Christ is Messenger for that and herein he doth; the part of the Messenger of the Covenant: 1. By travelling betwixt the parties for keeping up free access betwixt them, and liberty to speak with one another: for it is by him that God hath access to speak to our hearts, and that we have access to him by frequent mutual Messages, the Messenger being a Courtier and Favourite with both the parties, Eph. 2. 18, For through him we both have access, by one spirit, unto the father. Eph. 3. 12, In whom we have boldness and access with confidence, by the faith of him. Heb. 1. 1, 2, God who at sundry times, and in divers manners, spake in times past unto the fathers by the Prophets, hath in these last days spoken unto us by his Son. 2. By travelling betwixt the parties for correspondence and intercourse, to maintain communion and a good understanding betwixt them, to the end that none of the parties engaged in the Covenant of kindness, become strangers to one another through the want of converse and corresponding. Christ is a Messenger betwixt them to maintain the peace and friendship, Joh. 16. 16, A little while and ye shall not see me: and again, a little while, and ye shall see me: because I go to the father. Joh. 14. 18, 19, I will not leave you comfortless, I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. 3. He is a Messenger to maintain the Covenant betwixt God and

and his people, by travelling betwixt the parties with good reports, Heb. 12. 24, 25, And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. See that ye refuse not him that speaketh, &c. Commending God to his people, and his love, and speaking good of all his way with them, Joh. 10. 40, My father which gave them me, is greater than all. Joh. 16. 27, For the father himself loveth you, because ye have loved me. Psal. 25. 10, All the paths of the Lord are mercy and truth, unto such as keep his covenant, and his testimonies. And commending believers unto his father, and speaking good of them, and for them, frequently behind their back, when they do not hear him, Joh. 17. 6, 8, 25, I have manifested thy name unto the men which thou gavest me, out of the world: thine they were, and thou gavest them me; and they have kept thy word. For I have given unto them the words which thou gavest me, and they have received them, and known surely that I came out from thee, and they have believed that thou didst send me. O righteous father, the world hath not known thee, but I have known thee, and these have known that thou hast sent me. Jer. 31. 20, Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him: I will surely have mercy upon him, saith the Lord. Jer. 12. 7, I have given the dearly beloved of my soul, into the hand of her enemies. Christ maketh both a good report of his father to his people here on Earth, and a good report of them to his father in Heaven; he putteth good constructions, not only upon his fathers way with his people, (which cannot reasonably bear an evil construction), Rom. 8. 28, And we know that all things work together for good, to them that love God, to them who are the called according to his purpose. But also upon his peoples way and walk, and duties to God-ward, a construction and report of them, which they would stand in awe to give of themselves; yea they are in hazzard to contradict this blessed Messengers report many a time, Joh. 14. 4, 5, And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

3. Whatsoever appertaineth to the repairing of the Covenant, or to the renewing and establishing thereof, in the case

of any breach betwixt the parties, he is a Messenger for that: he is the repairer of the breach, and doth declare himself the Angel of the Covenant, 1. By taking up emergent differences betwixt God and his people, that they may not controvert about them, but may rather have satisfaction in him, *Isa. 53. 12, And he was numbred with the transgressors, and he bare the sin of many, and made intercession for the transgressors.* Heb. 9, 7, *But into the second, went the High-priest alone once every year, not without blood, which he offered for himself, and for the errors of the people.* For as our High-priest, he makes offering for the errors of the people: for all the differences arising betwixt God and his people, are taken away alone by his travels. 2. By renewing the Covenant-kindness, and love, and engagements, he travels as a Messenger, and cannot rest after breaches and differences betwixt his father and his people, or betwixt himself and them, until the wonted kindness be renewed, and till it be betwixt God and his people, as it used to be, *1 Joh. 2. 1, 2, And if any man sin, we have an advocate with the father, Jesus Christ the righteous, and he is the propitiation for our sins.* Jer. 2. 2, *Go and cry in the ears of Jerusalem, saying, Thus saith the Lord; I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown.* *Isa. 54. 8, In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.* Ezek. 16. 60, *Nevertheless, I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant.*

3. Let us a little consider the properties of the Messenger and Angel of the Covenant, which do commend his travels in that business, and may hold forth a pattern to all the inferiour Messengers of the Covenant, and Angels of the Churches. 1. He is a faithful Messenger, and true to the trust committed unto him; one who varied not, and departed not from his commission in a tittle, in any thing of his fathers will, and the welfare of his people (I do not say, the will of his people; for though he be very condescending to satisfy them, yet he not holding his commission of them, he is constrained, for

for their good, to cross their will sometimes, that he may be faithful to him who appointed him) *Heb. 3. 1, 2, Wherefore holy brethren, partakers of the heavenly calling, consider the Apostle and High-priest of our profession, Christ Jesus, who was faithful to him that appointed him, as also Moses was faithful in all his house. Joh. 6. 38, 39, 40, For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the fathers will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.* A Messenger who kept close to his instructions. 2. He is an active diligent Messenger, who did never deal with a slack hand in any matter of the Covenant, whether committed unto him by his father, or wherein he was employed by his people; his heart did lay so much to the business, that it is impossible he should not be active and stirring in it; yea, his Soul travelled so diligently in that trust, that he could take no rest until it was done, *Isa. 53. 11, He shall see the travel of his soul, and shall be satisfied. Joh. 17. 4, I have glorified thee on earth: I have finished the work which thou gavest me to do. Yea, so careful was he of that Message, that it made him forget his refreshments and his rest, as appears in his unwearied pains for converting the woman of Samaria, even while he was wearied with his journey, Joh. 4. 6, Yea it was refreshment to him to be about that business, Joh. 4. 34, Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. Yea, it made him some way forget his relations here on earth; Luk. 2. 49, And he said unto them, how is it that ye sought me? wist ye not that I must be about my fathers business. Mat. 12. 46, 49, 50, While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Behold, my mother and my brethren, for whosoever shall do the will of my father which is in heaven, the same is my brother, and sister, and mother.* 3. He is a swift Messenger, who in all the matters of the Covenant which are committed unto him, loveth to make good dispatch: he is commended for this, *Mal. 3. 1, And the Lord whom ye seek, shall suddenly come to*

his temple, even the messenger of the covenant whom ye delight in. And we may take notice of it in the word of the Prophet, *Isa. 18. 2.* though spoken in another sense. O so swift a messenger and speedy as he was, when he was sent to lay down his life! *Luk. 19. 28.* And when he had thus spoken, he went before, ascending up to Jerusalem, &c. he made haste to die. *Joh. 13. 27.* And after the sop, Satan entred into him: then said Jesus unto him, That thou doest, do quickly. And he made haste to arise again, *Joh. 20. 1, 12.* The first day of the week; early, yet when it was dark. He made haste to shew himself to his friends after he rose, *Joh. 20.* and *Luk. 24.* and he maketh haste to come again to his people, *Joh. 14. 3, 18.* And if I go and prepare a place for you, I will come again. I will not leave you comfortless, I will come to you again, come unto you. 4. He is an Accurate reporter of the Message which he beareth; a Messenger who never failed to bring a return of his errand, both upward to God, and downward to his people, *Joh. 13. 3.* Jesus knowing that the father had given all things into his hands, and that he was come from God, and went to God. *Joh. 14. 2, 3.* I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto my self, that where I am, there ye may be also. 5. He is a Messenger who was hugely mortified (if I may use that word) and denied to his own honour and credit; for all the while he travelled up and down here, about the Message of the Covenant, he did not regard how he was used, so that his Message were taken off his hand, *Heb. 12. 2.* Who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. *Mat. 20. 28.* Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. *Joh. 4. 9, 10.* Then saith the woman of Samaria unto him, how is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. Jesus answered, and said unto her, If thou knowest the gift of God, and who it is that saith unto thee, give me to drink; thou wouldest have asked of him, and he would have given thee living water.

Use 1. Take heed how you receive and entertain the Messenger of the Covenant, *Heb. 12. 25.* See that ye refuse not him that

that speaketh: for if they escaped not, who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven. Heb. 3. 1, Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High-priest of our profession, Christ Jesus, &c. This is the more of your concernment, 1. Because the entertainment and usage given unto the Messenger of the Covenant, redoundeth upon him that sent him, whether you use him honourably or disrespectively, Joh. 12. 26, If any man serve me, let him follow me; and where I am, there shall also my servant be. If any man serve me, him will my father honour. Luk. 10. 16, He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me. 2. Because great weight is laid upon the unworthy using of the Messenger of the Covenant, inasmuch as no sin nor aggravation of sin carrieth li e streis as is laid upon it, Joh. 3. 36, He that believeth on the Son, hath everlasting life; and he that believeth not the Son, shall not see life, but the wrath of God abideth on him. Joh. 1. 22, If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. 3. Because that usage that is given to the Messenger of the Covenant, is hugely resent-ed; whether it be good or evil, Joh. 1. 11, 12, He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the Sons of God, even to them that believe on his name. Mat. 10. 41, He that receiveth a prophet in the name of a prophet, shall receive a prophets reward. 4. Because no sin hath been more speedily and severely revenged, than the ill usage of this Messenger, Mat. 21. 41, They say unto him, he will miserably destroy those wicked men, and will let out his vineyard unto other Husbandmen, which shall render him the fruits in their seasons: Mat. 22. 6, 7, And the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth, and he sent forth his armies, and destroyed those murderers, and burnt up their city. Luk. 19. 14, 27, But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. But those nine enemies, which would not that I should reign over them, bringe hither, and slay them before me.

But

But betide these things relating to the danger of slighting the Messenger of the Covenant, Consider further; 1. It is your own business about which the Messenger of the Covenant is travelling with you, *Luk. 19. 10, 42, For the Son of man is come to seek and to save that which was lost. Saying, if thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. Joh. 5. 40, And ye will not come to me, that ye might have life.* The honour of his Message and travels shall be his own and his fathers; yet the profit and advantage of it shall be yours, *Joh. 17. 2, As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. 1 Tim. 1. 15, This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners, of whom I am chief.* 2. Consider, there is a limited set-time for the Message which he carrieth, *Mark. 14. 7, But me ye have not always.* I mean, there is not only a time set unto Christ by his father, at which his travelling as Messenger of the Covenant shall expire, *Joh. 13. 1, Then Jesus knew that his hour was come that he should depart out of this world unto the father. 1 Cor. 15. 24, 25, Then cometh the end, when he shall have delivered up the kingdom to God, even the father; when he shall have put down all rule, and all authority and power. For he must reign till he hath put all his enemies under his feet:* But the Messenger of the Covenant hath also set a time to you all, until which he will tarry for your answer, whether ye will take hold of the Covenant or not, and after which he will tarry no longer for it, *Joh. 12. 35. 36. Then Jesus said unto them, Yet a little while is the light with you: walk while ye have this light, lest darkness come upon you: for he that walketh in darkness, knoweth not whither he goeth. While ye have the light, believe in the light, that ye may be the children of light. Luk. 13. 7, Then said he unto the dresser of his vineyard, Behold, these three days I come seeking fruit on this Fig-tree, and find none; cut it down, why cumbereth it the ground? We have not this Message settled upon us by inheritance, nor by Life-rent-taxes. 3. Consider, that the Messenger of the Covenant maketh shortest stay and abode, where his Message, the offer of the Covenant is slighted, and gets not an answer,*

A.P.

Mat. 13. 46, But seeing ye put it from you, and judge your fellows unworthy of everlasting life; Lo, we turn to the Gentiles. Mat. 21. 41, They say unto him, he will miserably destroy these wicked men, and will let out his vineyard unto other husbandmen, which shall vendur him the fruits in their seasons. Mat. 10. 13, And if the house be worthy, let your peace come upon it: but if it be unworthy, let your peace return to you. Rev. 2. 5, Remember therefore from whence thou art fallen, and repent, and do the first works, or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. Song. 5. 5, 6, I rose up to open to my beloved, and my hands dropped with myrrh, and my fingers with sweet smelling myrrh upon the bangles of the lock, I opened to my beloved, but my beloved had withdrawn himself, and was gone. 4. Consider, that there is a time coming, when the Messenger of the Covenant, and his Message cannot avail you, if you let go the season and opportunity of Grace, 2 Cor. 6. 2, For he saith, I have heard thee in a time accepted, and in the day of salvation, I have succoured thee: Behold, now is the accepted time: Behold, now is the day of salvation. Heb. 4. 7, Again he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day, if ye will hear his voice, harden not your hearts. Heb. 12. 17, For ye know how that afterward, when he would have inherited the blessing, he was rejected, for he found no place of repentance; though he sought it carefully with tears. Luk. 13. 25, 26, When once the master of the house is risen up, and hath shut to the dore, and ye begin to stand without, and to knock at the dore, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence you are. Then shall ye begin to say, we have eaten and drunk in thy presence, and thou hast taught in our streets. 5. Consider, that the Messenger is to make report, to him who sent him, what success he had for his travel, and who did receive his Message, Job. 17. 6, 7, 8, 25, I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me, and they have kept thy word: Now they have known that all things whatsoever thou hast given me, are of thee. For I have given unto them the words which thou gavest me, and they have received them, and have known surely that I came

out from thee, and they have believed that thou didst send me. O righteous father, the world hath not known thee, but I have known thee, and these have known that thou hast sent me. O be- think your selves in time, what shall be reported of your entertaining the Messenger of the Covenant; and the things which he proposed unto you; shall that be told of you in Heaven which hath been told of many, *Joh. 1. 11, He came unto his own, and his own received him not? Joh. 5. 40, And ye will not come to me, that ye might have life. Joh. 12. 37, But though he had done so many miracles before them, yet they believed not on him. Joh. 15. 23, 24, He that hateth me, hateth my father also: but now have they both seen, and hated both me and my father. Luk. 7. 30, But the Pharisees and Lawyers re- jected the counsel of God against themselves, being not baptized of him. Psal. 81. 11, But my people would not hearken to my voice, and Israel would none of me. Mat. 22. 5, 6, But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and persecuted them spitefully, and slew them. Mat. 23. 37, O Jeru- salem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Ma. 49. 4, Then I said, I have laboured in vain, I have spent my strength for nought, and in vain. Mat. 23. 17, And saying, we have piped unto you, and ye have not danced: we have mourned unto you, and ye have not lamented. Shall the Messenger, of the Covenant have no good report to make of you; like that which he made of his Disciples? Joh. 16. 27, For the father himself loveth you, because ye have loved me, and believed that I came out from God. At least let him have that to say of you, that he reported of Ephraim; That you have lamented the forward- ness of your own hearts, under all his pains and travels, *Jer. 31. 18, I have surely heard Ephraim bemoaning himself; thou hast chastised me, and I was chastised: as a bullock unaccus- tomed to the yoke &c.**

Use 2. Suffer me from this Covenant-relation of Christs, to exhort you. 1. To employ him in that which is his trust; he is the Messenger of the Covenant; if there be any thing which you have to do with God, relating to the making,

making, maintaining, or renewing a Covenant with him, there is a Messenger appointed for negotiating in that matter, and one who is willing to be employed by you, *Mat. 20. 28, The Son of man came not to be ministered unto, but to minister.* *Joh. 6. 37, All that the father giveth me, shall come to me: and him that cometh to me, I will in no ways cast out.* *Heb. 2. 17, Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High-priest in things pertaining to God, to make reconciliation for the sins of the people.* 2. Beware that you usurp not his employment, neither intrude upon it; take heed that you attempt not to send any Message to God, and not by the Messenger of the Covenant, *Heb. 12. 29, For our God is a consuming fire.* See that you go not any errand of the Covenant without him: See that you send not your prayers and other performances to God, or any Message without him, in their own strength, or by the hand of another Messenger, beside the Angel of the Covenant, *Rev. 8. 3, And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints, upon the golden altar which was before the throne.* *Joh. 16. 23, Verily, verily, I say unto you, whatsoever ye shall ask the father in my name, he will give it you.*

3. Acknowledg Christ in this Covenant-relation, and in the execution of it. That ever you heard of the Covenant; that it hath been declared, revealed, and interpreted to you, you are debtors for that to the Messenger of the Covenant: if he had not travelled in that business, you had never heard of it, *Eph. 2. 17, And came and preached peace, to you which were afar off, and to them that were nigh.* *Mat. 13. 11, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.* Much more you are his Debtors, if the Covenant be acted upon your hearts, *Heb. 8. 6, 10, But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant.* For this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people. *Mat. 16. 17,*

And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jona: for flesh and blood hath not revealed it unto thee, but my father which is in heaven. Joh. 17. 6, 8, I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. For I have given unto them the words which thou gavest me, and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

4. Be requested to take notice and to listen what Message the Messenger of the Covenant bringeth to you: it is the Message of a Covenant, of a good and sure bargain, that you would join your selves to the Lord, and take hold of his covenant, *Isa.* 56. 4, 6. Whereunto, if you would but listen, it should prove a life-giving motion, *Isa.* 55. 3, Incline your ear, and come unto me: hear, and your soul shall live: and I will make an everlasting covenant with you, even the sure mercies of David. Joh. 1. 38, 39, They said unto him, Rabbi, (which is to say, being interpreted, Master) where dwellest thou? he saith unto them, come and see: they came and saw where he dwelt, and abode with him that day. It's a Message of peace; you need not stare at it, nor be afraid of what we have in commission, *2 Cor.* 5. 19, 20, 21, To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God: for he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him. *Luk.* 2. 10, 14, And the Angel said unto them, fear not; for behold, I bring you good tidings of great joy, which shall be to all people.---Glory to God in the highest, and on earth peace, good will towards men. *Isa.* 60. 17, For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thine officers peace, and thine exactors righteousness. It's a Message of love, of the Fathers love, and of the Sons, *1 Joh.* 1. Behold, what manner of love the father hath bestowed upon us, that we should be called the Sons of God: therefore the world knoweth us not, because it knew him not. *Joh.* 15. 13,

Greater

Greater love hath no man then this, that a man lay down his life for his friends. It's a Message of Marriage-love, of a match proposed to your Souls, *Psal. 45. Song. 1. &c.* Come and hear Christ, commend Christ; come and hear the Messenger of the Covenant commend the bargain, commend the Covenant, commend God, commend Heaven and the lot of Saints; and it became him well to do so, his praise is favoury even in his own mouth, *Joh. 6. 48.* and *8. 14, 23, 24.* and *10. 11, 20.* and *14. 2.* and *15. 1.* *Song. 2. 1. Prov. 9. 1, &c.* with *Song. 3. last.*

5. Be perswaded to receive the Messenger himself: if it were possible to receive his Message, and not to receive himself, that could not avail you; consider with your selves, 1. What huge unkindness it were not to receive such a Messenger, who hath travelled so far, and through so much hardship, and for this one errant, To make offer of his love to you, *Joh. 13. 1, Having loved his own which were in the world, he loved them unto the end.* *Song. 5. 2, Saying, open to me my sister, my love, my dove, my undefiled, for my head is filled with dew, and my locks with the drops of the night.* 2. Consider, how unexcusable before God this one act shall make you, and how much it shall leave upon your selves, and bind upon your selves your own blood and damnation, *Joh. 15. 22, If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin.* *Joh. 5. 40, And ye will not come to me that ye might have life.* *Joh. 3. 19, And this is the condemnation, that light is come into the world, and men have loved darkness rather then light, because their deeds were evil.* 3. Consider what high and excellent priviledges the receiving of the Messenger of the Covenant bringeth with it. See *Joh. 1. 12, But as many as received him, to them gave he power to become the Sons of God, even to them that believe on his name.* *Rev. 3. 20, If any man hear my voice, and open the dore, I will come in to him, and will sup with him, and he with me.* *Joh. 14. 23, Jesus answered, and said unto him, If any man love me, he will keep my words; and my father will love him, and we will come unto him, and make our abode with him.* *11a. 56. 7, Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt-offerings, and their sacrifices shall be*

accepted upon mine altar: for mine house shall be called an house of prayer for all people. 4. Consider how near God hath brought Heaven and Salvation unto you, by the Messenger of the Covenant: it is even come down to meet you, and brought to your dore to knock for entry; Rev. 21. 3, 4, And I heard a great voice out of Heaven, saying, Behold, the tabernacle of God is with men; and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God; and God shall wipe away all tears from their eyes. Lu. 10. 9, And say unto them, the kingdom of God is come nigh unto you. Isa. 46. 13, I bring near my righteousness: it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion, for Israel my glory. Rom. 13. 11, And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. 5. Consider, that the Messenger of the Covenant is the jewel and precious stone of that ring; he himself is the chief thing that is in the Covenant, and much better than Salvation and Heaven, Mat. 13. 44, 45, Again the kingdom of heaven is like unto treasure hid in a field, the which when a man hath found, he hideth; and for joy thereof, goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like unto a merchant-man, seeking goodly pearls, &c. 1 Pet. 2. 7. Unto you therefore which believe, he is precious. 6. Consider, that he desireth no more satisfaction for all the travel of his Soul in this Message, but that he may see some fruit of his travel, through his peoples receiving his Message, and making the Messenger of the Covenant welcome; and it is a pity to refuse him so reasonable a desire, Isa. 53. 11, He shall see of the travel of his soul, and shall be satisfied. Luk. 19. 41, 42, And when he was come near, he beheld the city and wept over it; saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. 7. Consider, that if you receive not the Messenger of the Covenant, you miss the whole bargain, for he is all the Covenant, Isa. 42. 6, And I will give thee for a covenant of the people, for a light of the Gentiles.

6. By all means take heed how you entertain the Messenger of the Covenant, 1 Cor. 10. 9, Neither let us tempt Christ,

Christ, as some of them also tempted, and were destroyed of serpents. If you use him kindly, he will indeed deal well with you, and be easily entreated, *Exod. 23. 20, 22, Behold, I send an angel before thee to keep thee in the way, and to bring thee in the place which I have prepared. But if thou shalt indeed obey his voice, and do all that I speak, Then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. Rev. 19. 20, Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me. Joh. 14. 23, Jesus answered, and said unto him; If any man love me, he will keep my words: and my father will love him, and we will come unto him, and make our abode with him. Luk. 24. 29, But they constrained him, saying; Abide with us, for it is towards evening, and the day is far spent; and he went in to tarry with them. But if you provoke him and slight him, O you had need to beware of him, he will not bear with it, *Exod. 23. 21. Isa. 61. 2, 3. 1 Cor. 16. 22.**

CHAP. XIX.

Christ a Servant in the Covenant.

THE fifth relation which Christ sustaineth in the Covenant, is, He is a Servant in the business of the Covenant. Many Scriptures point at Christ under this Covenant-relation, *Isa. 42. 1, and 49. 3, 5, 6. and 52. 13, and 53. 11. Ezek. 34. 23, 24. and 37. 24, 25. Zech. 3. 8. Mat. 12. 18. Luk. 22. 27. Mark. 10. 45. Rom. 15. 8.* For the better understanding whereof, let us a little enquire in these six Particulars: 1. In what respects this name is given to Christ. 2. How he came under this Covenant-relation. 3. Whose Servant he is. 4. What kind of Service this is, which lyeth upon Christ by this Covenant-relation. 5. What doth pertain to his office, as Servant in the Covenant; and what was the Service he did in the business of the Covenant. 6. Some things

things in his Service, which commend his acting in this Covenant-relation.

And, 1. This Name, which is a name not only of Subordination and Subjection (as is the name Messenger), but of the lowest and most abject condition of subordination. I say, 1. This name is given to Christ, not in regard of his nature, but in regard of his office as Mediator, as he took upon him a Service; this name is not a name of nature, for in regard of his Divine nature he hath another style, *My Son* is his name, not *my Servant*, Mat. 3. 17, *This is my beloved Son, in whom I am well pleased.* And in regard of his Humane nature, though the man Christ is by nature Gods Servant, yet he is not by nature a common Servant to both the parties in the Covenant, nor a Servant of the Covenant, but a Free-man, Mat. 17. 26, *Jesus saith unto him, then are the children free.* Therefore I say, it is not the name of the natural only begotten Son of God, nor the name of the man Christ (as it importeth any thing peculiar, and not common to the rest of the creatures); but it is the name of Christ Mediator, *God-man*, Heb. 12. 24. 2. This name is given to Christ mainly and eminently, in regard of the state and condition of his humiliation, Phil. 2. 7, 8, *But made himself of no reputation, and took upon him the form of a Servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.* For though now, when God hath highly exalted him, he be still a Priest upon a Throne, Heb. 8. 1, and consequently promoting the same Trust and Service about which he was sent to the earth; yet his way of carrying on that Service is so Princely, as he carryeth condescendingly to men, Phil. 2. 9, 10, *Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth.* If we should yet name him by this Covenant-relation, we behoved to look upon him as a kinged and crowned Servant, who for performing that notable Service that was committed unto him, hath been exalted to a Glorious Throne; and yet for all his preferment, is as humble, and affable, and easie to be spoke with, as when he was upon the

the earth; for he beareth the same heart toward his people, Heb. 4. 15, 16, *For we have not an High-priest, which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.* 3. The name of *Servant* in the business of the Covenant, is given to Christ, in regard of his trust; because the greatest trust that ever was put upon man, was put upon him by the Covenant of Redemption: he was entrusted with a rare piece of Service; the saving of sinners, the carrying through the work of Redemption, the weight of the lost World being laid upon his shoulders, Isa. 49. 6, *And he said, it is a light thing that thou shouldst be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.* Joh. 17. 2, *As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.* Joh. 5. 22, *For as the father judgeth no man, but hath committed all judgment unto the Son.* 4. This name is given to Christ, in regard of his work; for it is a name of work as well as of trust, because he served a great Service in the business of the Covenant. I have elsewhere shewed, that the whole business of Redemption was his work: therefore you find he speaks often of his work, and labour, and spending his strength, and of the travel of his Soul, Isa. 49. 4, *Then I said, I have laboured in vain, I have spent my strength for nought, and in vain.* Isa. 53. 10, 11, *Yet it pleased the Lord to bruise him, he hath put him to grief: when thou shalt make his Soul an offering for sin, thou shalt see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his Soul, and shall be satisfied.* Joh. 4. 34, *Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.* Joh. 17. 4, *I have glorified thee on earth: I have finished the work which thou gavest me to do.* Joh. 9. 29, *And he that sent me is with me: the father hath not left me alone, for I do always those things that please him.* 5. This name is given to Christ, in regard of his wages and reward, which redounded unto him by this great Service which he performed unto

God,

God, by having the elect world, which yet must be understood of no servile reward, for his love could not be hired: but we read of a reward promised and compacted unto him, *Isa. 53. 11, 12, He shall see of the travail of his Soul, and shall be satisfied. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong: because he hath poured out his soul unto death: and he was numbered with the transgressors, and he bore the sin of many, and made intercession for the transgressors.* *Psal. 2. 8, Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.* A reward expected and eyed by him, *Isa. 49. 4, 5, Yet surely my judgment is with the Lord, and my work with my God. Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength.* A reward craved by him, *Joh. 17. 4, 5, I have glorified thee on earth: I have finished the work which thou gavest me to do: And now, O father, glorify thou me with thine own self, with the glory which I had with thee before the world was.* A reward payed unto him as the fruit of his labours, *Phil. 2. 8, 9, And being found in fashion as a man, he humbled himself, and became obedient unto death, even unto the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name.* *Heb. 12. 2.* 6. The name of Servant is given to him, in regard of the spirit of fear unto which he did subject himself for a season, while he was here in our nature, in the shape of a Servant: I say, though there were always in the heart of Christ a design of love, which made him run and serve in the business of the Covenant; yet there was something of the spirit of a Servant in the man Christ, made under the law; and having taken upon him our condition, as well as our nature (which yet must be understood to be such as did well stand with the heart of a Son, yea, with the height of that transcendent love, which was the love of God). And in regard of this he is said to be made under the law, *Gal. 4. 4.* When he put his name in our bond, he took on our servile condition, and subjected himself to threatnings and terrors of the law: and hence it is that he is said to fear, *Heb. 5. 7.* and to be troubled in spirit, *Joh. 12. 27.* and *13. 21.*

2. But what engaged him, and brought Christ under this Covenant-relation, to become a Servant? *Ans.* Sure it was by no necessity of nature that Christ was engaged in this Service; for he was not engaged, because he could not chuse but he must be a Servant: But rather I judg these four things did engage him: 1. The Lords choice and call; the Lord did freely and of meer Grace make choice of Christ, and send him in this Service, *Isa.* 42. 1, 6, *Behold my servant whom I uphold: mine elect, in whom my soul delighteth. I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee.* *Isa.* 61. 1, *The spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.* *Isa.* 49. 7, 9, *Thus saith the Lord, the redeemer of Israel, and his holy one, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers: kings shall see and arise, princes also shall worship, because of the Lord, that is faithful, and the holy one of Israel, and he shall chuse thee, that thou mayest say to the prisoners, go forth; to them that are in darkness, shew your selves.*

2. His own love engaged him: there was always in the heart of Christ, a design and aim of love to the elect world, and this engaged him in the Service of a Covenant, by which he might enjoy them, and they him, *Job.* 13, 14, 33, 4, *Now before the feast of the passover, when Jesus knew that his hour was come, that he should depart out of this world unto the father, having loved his own which were in the world, he loved them unto the end. And that he was come from God, and went to God. And he took a towel, and girded himself, *Soc.**

3. His own free content, who was as willing to undertake this service, as the Lord was to send him: this engaged him, *Job.* 10. 17, 18, *Therefore doth my father love me, because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of my self: I have power to lay it down, and I have power to take it again, this commandment have I received of my father.* *Heb.* 10. 7, *Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God.* His free content and agreement, to be a Servant by voluntary condescension, this engaged him, and

made him a Servant, Phil. 2. 6, 7, *Who being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.* 4. His compact and Covenant engaged him: for he not only consented to serve in this business of the Covenant, but he graciously condescended to be hired to perform such a Service, and undertook for it, *Isa. 53. 10, 11, 12, Yet it pleased the Lord to bruise him, he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travel of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many: for he shall bear their iniquities.* Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong: because he hath poured out his soul unto death: and he was numbered with the transgressors, and he bare the sin of many, and made intercession for the transgressors. These, and nothing but these did conclude and determine Christ under this Covenant-relation, to serve this great Service of saving the lost world.

3. Whose Servant was Christ in the business of the Covenant? whether of one of the parties, or of both? was he his fathers Servant only? or ours also? *Answ.* He was a common Servant to both parties, God's Servant, and our Servant: I shall clear it by the following particulars:

1. He was God's Servant, for so his father frequently styles him, *Isa. 42. 1, Behold my servant. Isa. 53. 11, My righteous servant. Zech. 3. 8, My servant the branch.* So he acknowledged himself to be, *Joh. 17. 4, I have glorified thee on the earth: I have finished the work which thou gavest me to do. Heb. 10. 9, Then said he, Lo, I come to do thy will (O God). Joh. 6. 38, For I came down from heaven, not to do mine own will, but the will of him that sent me.*

2. He was our Servant also; for so he confesseth himself, *Mat. 20. 28, Even as the son of man came not to be ministered unto, but to minister, and to give his life a ransom for many, Luk. 22. 27. And so he behaved himself, and in his carriage while he was on earth, he gave proof of it, Joh. 13. 4, 5, 14, 15, He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that, he poureth*

water

water into a basin, and began to wash the disciples feet, and to wipe them with the towel, wherewith he was girded. And said, If I then your lord and master have washed your feet, ye also ought to wash one anothers feet. For I have given you an example, that ye should do as I have done to you.

3. He was Servant to both parties, but with this observable difference, which is to be understood and cautioned:

1. Christ was Servant to God, in the Covenant and work of Redemption, by choice and election, not so to us: God made choice of him for this work, but we did not make choice of him; he made choice of us, *Isa. 42. 1, Behold my servant whom I uphold: mine elect, in whom my soul delighteth.* *Joh. 15. 16, Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain.* 2. He was God's Servant, not by condescension only, but by Covenant and compact with God; he is our Servant by condescension, but by no compact with us. In all Covenant-relations betwixt him and us, he is our Lord and Master, he is our Head and Husband, *Psal. 45. 11, For he is the Lord, and worship thou him.* *Psal. 110. 1, The Lord said unto my Lord, sit thou at my right hand until I make thine enemies thy foot-stool.* And what further stooping is upon his part, is voluntary humbling of himself, *Joh. 13. 13, 14, Ye call me master and Lord, and ye say well: for so I am. If I then your Lord and master have washed your feet, ye also ought to wash one anothers feet.* *Phil. 2. 7, But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.* 3. He is God's Servant, not for love only to the work wherein he serveth; but for wages, as I have already shewed: but he is our Servant for no wages nor reward which he could expect from us, but purely for love, *Joh. 13. 1, Having loved his own which were in the world, he loved them unto the end.* *Joh. 15. 13, Greater love hath no man than this, that a man lay down his life for his friends.* 4. He is God's Servant, as a Son serveth his father, yea as a Servant serveth his Master, *Mal. 1. 6, A son honoureth his father, and a servant his master.* *Phil. 2. 7, And took upon him the form of a servant.* *Joh. 6. 38, For I came down from heaven, not to do mine own will, but the will of him that sent me.* But he is

our Servant, as a friend serveth his friend, *Joh. 15. 14, Ye are my friends if ye do whatsoever I command you.* And as a man Serveth one whom he loveth and wooeth, which he doth neither for fear nor reward, but being wholly acted and determined to do so, from a principle of love, and a design of love within himself: *Joh. 3. 29, He that hath the bride, is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegrooms voice. Song 5. 2, It is the voice of my beloved that knocketh, saying, open to me, my sister, my love, my dove, my undefiled.*

4. What kind of Service is it which belongeth to Christ by this Covenant-relation? *Ans.* 1. It was the greatest piece of Service and trust that ever was put upon man: no less then the whole work of our Redemption and Salvation, the weight of the lost World, and of all the elect, was upon his shoulders in this Service; *Isa. 22. 24, And they shall hang upon him all the glory of his fathers house, the off-spring and the issue, all vessels of small quantity; from the vessels of cups, even to all the vessels of flaggons. Joh. 17. 2, 3, 4, As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do.* 2. It was the hardest piece of Service that ever was laid upon any person. O what a hard Service was it to destroy the works of the Devil, to bind the strong man, and to spoil his house, to fall into his quarters, and to bring off the prisoners; yea, to go into the prison, and to set open the doores, and let the prisoners go free; to enter his person in prison for them; to pay the debt of so many broken men; to bear their transgressions, and the chastisement of their peace; to endure the stroak of the awakened up sword of Divine Justice in our stead! *Heb. 2. 14. Mat. 12. 29, Isa. 61. 1, 2. Zech. 9. 11. Ait. 2. 24. Col. 2. 15. 1 Cor. 15. 55. Isa. 53.* throughout. It was the hardship of this Service that made him heavy and grieved, that made him pray, and cry, and weep, and sweat blood, *Joh. 13. 21. Joh. 26. 22, 42, Heb. 5. 7. Luk. 22. 24.* The Service of no labouring man, of no slave, that serveth for hire, as a stranger in another country, is

to be compared with the hardship of his Service. 1. This Service was an *honourable* place and Service; he served as a King, *Heb. 8. 1, Now of the things which we have spoken, this is the sum; we have such an High-priest, who is set on the right hand of the throne of the Majesty in the heavens. Joh. 5. 22, 23, For as the father judgeth no man: but hath committed all judgment unto the Son, that all men should honour the Son, even as they honour the father. He that honour-eth not the Son, honoureth not the father which hath sent him. Jhn. 22. 23, 24, And he shall be for a glorious throne to his fathers house. And they shall hang upon him all the glory of his fathers house, the off-spring and the issue. Yea, It's a greater place than to be a King; for by it the man Christ is exalted far above all principality, and constituted Judge and Ruler of the Nations, Prince of the Kings of the Earth, head of the Church, and King of Saints. *Phil. 2. 8, 9. Eph. 2. 20, 21, 22. Col. 1. 28. Isa. 9. 6. Alt. 17. 31. Rev. 15. 3. and 17. 14.* 4. It was the most *kindly* Service that ever was done by man; for it was the Service of love, the design of love: that was in his heart, made him with *good will* to serve: *Jer. 31. 3, The Lord hath appeared of old unto me, saying, yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee.* He Served not only as a hired man and a stranger in a far Country, and as a King and great Lord Ambassador, whose Service was a Rule and Government; but he served also as a lover, because of the design of love, and of eternal enjoyment of his chosen people, which was in his heart, he wearied not to serve his father, who had promised to give him the people whom he loved with an everlasting love; and he wearied not to serve his people, that he might court and woo them to himself; he did serve for the satisfaction that he promised to himself, in the enjoyment of the people, upon whom he had set his heart; and as low a price as poor sinners are, yet he counted them worthy to be compassed with so high a design; he reckoned them a *wager and recompence* for all his Service, *Isa. 53. 11, He shall see of the travail of his soul, and shall be satisfied. Heb. 12. 2, Who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.* His Service is not unfe-*

ly resembled by *Jacob*, who served for a Wife whom he loved; *Gen. 29. 15, 21, 27*; And *Laban* said unto *Jacob*, "Because thou art my brother, shouldst thou therefore serve me for naught? tell me what shall thy wages be." And *Jacob* said unto *Laban*, "Give me my wife, (for my days are fulfilled)." Fulfil her week, and we will give thee this also for the service which thou shalt serve with me, yet seven other years.

5. What was the Service which Christ did in the business of the Covenant? though this cannot be sufficiently answered by us, who have not yet come to know and understand half of that which he hath done for his people, *1 Cor. 2. 9*, But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him: *1 Joh. 15. 1, 2*, Behold, what manner of love the father hath bestowed upon us, that we should be called the Sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the Sons of God, and it doth not yet appear what we shall be; but we know, that when he shall appear, we shall be like him: for we shall see him as he is. Yet let us glance at it by that dim light which we have of the Scriptures. It is in general called by himself the work which his father gave him to do, *Joh. 17. 4*. By which we understand, all that Christ had in commission to do in our nature, from the time of his receiving a commission to be the Mediator of the Covenant, unto the time of his delivering up the Kingdom to his father; more particularly, this Service which Christ did in the business of the Covenant, it's called the restitution of all things, *Act. 3. 21*. When Christ shall bring all things out of that disordered and ruined condition whereunto they were brought by the fall of man, and shall restore them to the Primitive integrity; when he shall restore fore-faulted man into his first estate of innocency and happiness, by taking of the fore-saulture, and bringing him out of his excommunicated exiled condition, into the presence and fellowship of God, *Eph. 2. 12, 13*, That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the Covenant of promise, having no hope, and without God in the world. But now in Christ Jesus, ye who sometimes were afar off, are made nigh by the blood of Christ. And when the creatures shall

shall be delivered from the bondage of corruption, into the glorious liberty of the Sons of God, Rom. 8. 21. This Service is called, the bearing the transgressions of many, the making his soul an offering for sin, Isa. 53. 10, 12. It was the putting his Soul in our Souls stead; that the law might overtake him, that justice might smite him for us, and might take satisfaction from him, for the broken Covenant; it was the offering up of himself in a Sacrifice; the putting of his Soul in the flame of hot burning wrath for us, that the furbushed and wakened up sword of Divine Justice might be bathed in his blood, until it was full of blood, and satisfied, Heb. 9. 14, How much more shall the blood of Christ, who through the eternal spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God. Zech. 13. 7, Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, &c. It's called, the reconciling of the world to God, 2 Cor. 5. 19. By which we understand, all the travel of his Soul, in the propounding, treating, and concluding of a peace 'twixt God and sinners: for all that Service was laid upon him, and was performed by him: for he maketh the proposition of peace, he carryeth on the treaty, until his own hand lead our hand to sign the articles of peace propounded in the Gospel, Eph. 2. 17, And came and preached peace to you which were afar off, and to them that were nigh. 2 Cor. 5. 19, To wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them: and hath committed unto us the word of reconciliation. 2 Cor. 9. 13, Whiles by the experiment of this ministration, they glorify God for your professed subjection unto the Gospel of Christ. This Service is called the saving of the lost world, Luk. 19. 10. And the bringing many Sons to glory, Heb. 2. 10. That was a great Service indeed, to have the weight of the lost world upon his shouldiers; to have the keeping and leading, yea, the bearing in his arms of all that numberless number of the ransomed and redeemed ones, whom God had appointed unto Glory, Job. 17. 12, While I was with them in the world, I kept them in thy name: those that thou gavest me, I have kept, and none of them is lost. Isa. 40. 11, He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and

and carry them in his bosome, and shall gently lead those that are with young. In a word, the Service which Christ did in the business of the Covenant, was the transacting of the Covenant; he did all that business from beginning to end; and without him was nothing done of all things pertaining to God, and a new Covenant betwixt him and us: whereof see more particularly what we have spoken of the Mediator of the Covenant, Chap. 4.

Use 1. Think with your selves and consider the love that made him come under this Covenant-relation; that made him a common Servant to both the parties: for though he had wages and a reward propounded to him; yet it was love that acted Christ in performing this great piece of Service. His Service of love is much commended, 1. From the infinite condescension that was in it: O what condescension was it for a Son to become a Servant! *Heb. 5. 8, Though he were a Son, yet learned he obedience by the things which he suffered: for the Son, the only begotten Son and Heir, to become a Servant! Mat. 21. 37, 38, But last of all, he sent unto them his Son, saying, they will reverence my Son. But when the husbandmen saw the Son, they said among themselves, this is the heir, come, let us kill him, and let us seize on his inheritance. For the Son of God to become a Servant to the sons of men! Phil. 2. 6, 7, Who being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation: And took upon him the form of a Servant, and was made in the likeness of men.* 2. From the voluntariness of his coming under this Covenant-relation; when he was not a Servant by any necessity of nature, that he made himself one; that when nothing else was to do it, his grace, his love determined him to go and serve his enemies, and make himself of no reputation, *Phil. 2. 7. Rom. 5. 8, But God commended his love toward us, in that while we were yet sinners, Christ died for us. Heb. 10. 9, Then said he, Lo, I come to do thy will (O God).* O what strange love was that, which made Christ so willingly leave the Throne, and come down to the foot-stool, and stand and serve! *Mat. 20. 28, Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. Joh. 13. 4, 5, He riseth from supper, and laid aside his garments; and took a towel,*

towel, and girded himself. After that, he poureth water into a bason, and began to wash the disciples feet, and to wipe them with the towel wherewith he was girded. Gal. 2. 20, *And the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.* 3. His Service of love is commended, from the lowliness of the wager and price which he is to have for his Service and love. Was man a crown and wager for Christ to work and to run for, that he might win it? how great a disproportion is there betwixt the Service and the Wages? Can poor polluted nothings, such as we are, be a price for such Love, for such Service, for such transcendent infinite Love? and yet such was the wager for which he served, Joh. 13. 1, *Having loved his own which were in the world, he loved them unto the end.* Joh. 17. 19, *And for their sakes I sanctifie my self, that they also might be sanctified through the truth.* 4. His Service is commended from the largeness of his design of Love, through which he did drive the serving of this Service; that God, the Son of God, did drive this piece of Service through so deep, and broad, and long a design of transcendent love, from everlasting to everlasting; through so many decrees, which at last could produce nothing in the result, but this price, To have his poor people engaged to him by a Covenant; whereas we might think a lower design might compass sinners, and a less price might buy poor man, Jer. 31. 3, *The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee.* 1 Joh. 3. 1, *Behold what manner of love the father hath bestowed upon us, that we should be called the Sons of God: therefore the world knoweth us not, because it knew him not.* Eph. 3. 18, 19, *—may be able to comprehend with all saints, what is the breadth, and length, and depth, and height: and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God.* 5. His Service is commended for his performing of it, and doing his work so long before he was to reap that low price of all the travel of his Soul, to wit, the enjoyment of his people, Isa. 53. 11, *He shall see of the travail of his soul, and shall be satisfied: He served long ago for that wager which is not not yet payed to him; and he knew when he served that*

Service, that he should lie so long out of a great part of his satisfaction, *Joh. 17. 20, Neither pray I for these alone, but for them also which shall believe on me through their word.*

Use 2. This Covenant-relation speaks sad things to them who will not serve Christ: 1. Wo to them that will not serve him, who refuse a consent of their Service to him, who made himself a Servant for our sake, *Luk. 19. 14, But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. Psal. 2. 3, Let us break their bands asunder, and cast away their cords from us.* We love to be Lords over our own liberty and wills, and to break his bands. 2. Wo to them that think shame to serve him: there is a generation that think it is below them to serve Christ; they judg his Service is not honourable, though he was not ashamed to serve us, *Luk. 22. 27, For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.* *Heb. 2. 11; For both he that sanctifieth, and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren:* And though it be no shame, but honourable to serve him, *Psal. 116. 16, O Lord, truly I am thy servant, I am thy servant, and the Son of thine hand-maid: thou hast loosed my bonds. Psal. 84. 10, For a day in thy courts is better then a thousand: I had rather be a dove-keeper in the house of my God, then to dwell in the-tents of wickedness. Isa. 58. 13, And call the sabbath a delight, the holy of the Lord, honourable, and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words.* 3. Wo to them that pretend to serve him, and do nothing but Eye-service in his work; though he was real and cordial in serving our Interest, for his Soul travelled in the business; but the spirits of such act nothing in his Service, *Eph. 6. 6, Not with Eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart. Isa. 29. 13, Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but hath removed their heart from me, and their fear toward me is taught by the precepts of men, &c.*

O Consider with your selves, 1. What pride there is in refusing to serve him, whose Service is so honourable an employment,

ment, that it is not below the Kings of the Earth to bring their Glory unto Christ, and to bow before him: *Psal. 2. 10, 11, 12, Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little, Psal. 54. throughout. Who would not bow to him, who shall break them all that will not bow unto him? Isa. 60. 12, For the nation and kingdom that will not serve thee, shall perish; yea, those nations shall be utterly wasted. Psal. 2. 9, Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potters vessel. Psal. 110. 5, The Lord at thy right hand shall strike through kings in the day of his wrath. 2. Consider what huge and monstrous ingratitude, and unkindness it is, not to serve him who hath voluntarily humbled himself to serve us; who though he was our maker, *Heb. 1. 2, 3, yet made himself of no reputation* for our advancement, *Phil. 2. 7.* Consider how he hath commended his Service unto us, and be ashamed not to be found among his servants and followers. See more of this, *Chap. 18.**

Use 3. Exhortation. 1. Consider and know what he hath done in this Covenant-relation, after he hath served this Service, and done all that was incumbent to him in this relation: he may put the question to us, which sometimes he put to his Disciples, *Job. 13. 12, Know ye what I have done to you?* 'tis a pity that his Service is so little known and taken notice of among his own people, for whom he hath done this Service: 'tis a pity that it should be met with doubtings, whether he hath done Service for us; or denials of our interest in it: which occasion diminutive thoughts and expressions of it.

2. Consider how ill Christ was used in this relation, that you may be broken for it: he was smitten by both the parties, *He pleased the Lord to bruise him; Isa. 53. 10. Rom. 8. 32, He spared not his own Son. Zech. 13. 7, Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts. And his own people smote him; and used him very ill, Mat. 21. 38, But when the husbandmen saw the Son, they said among themselves, This is the heir, come, let us kill him, and let us seize on his inheritance: Joh. 1. 11, He came unto his own, and his own received him not. Isa. 53. 3, He is despised*

despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him: he was despised, and we esteemed him not. Yet his love did bear him through all this cold encouragement.

3. Consider how you entertain his Service, 2 Cor. 6. 1, *We then, as workers together with him, beseech you also, that ye receive not the grace of God in vain. Do not slight it; do not refuse it upon whatsoever pretext; but if he will do you Service, and condescend to do you good, suffer him to do it: 'tis no presumption to let him take his will of you; he took it ill to be otherwise dealt with, Job. 13. 6, 8, And Peter saith unto him, Lord, dost thou wash my feet? Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. And no wonder he take it very ill, to have his Service slighted and refused; for his Service is the height of his love, which he cannot endure to have slighted: his Service offered, is slighted by all those who will not give their consent to let him do unto them all the good offices which are mentioned in the Gospel by all who do not subject their consent unto it, Job. 5. 40, And ye will not come to me that ye might have life. Mat. 22. 5, But they made light of it, and went their ways, one to his farm, another to his merchandise.* 4. Consider what advantages we have by his Service: 1. His condescension was the cause of our exaltation: if he had not served, we had not reigned: if he had not come down to the footstool, we should never have come up to the Throne, Heb. 5. 8, 9, *Though he were a Son, yet learned he obedience by the things which he suffered: and being made perfect, he became the Author of eternal salvation unto all them that obey him. Rom. 8. 17, And if children, then heirs, heirs of God, and joint heirs with Christ: if so be that we suffer with him, that we may be also glorified together.* 2. It was the hardship of his Service which makes ours so easie; he left us little to do: when he was made under the law, he did bear away the bondage of our Service and Duties, Rom. 7. 4, *Wherefore my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God: He did bear the hard and insupportable yoke, and left us nothing to do,*
but

but to serve for love; he brake the force and power of the adversary, and left us only a broken party and routed forces to deal with, 1 Cor. 15. 55, *O death, where is thy sting? O grave, where is thy victory?* Yea, he hath not left us alone to deal with these. 3. By his Service we have our liberty; and can be no more Servants, but Friends and Children of the house. See Gal. 4. 4, 5, 6, 7, *But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of Sons. And because ye are Sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, father: wherefore thou art no more a servant but a Son: and if a Son, then an heir of God through Christ.* Joh. 8. 36, *If the Son therefore shall make you free, ye shall be free indeed.* Joh. 15. 15, *Henceforth I call you not servants; for the servant knoweth not what his Lord doth; but I have called you friends: for all things that I have heard of my father, I have made known unto you.* Rom. 8. 2, *For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death.* Gal. 4. 31, *So then, brethren, we are not children of the bond-woman, but of the free.* We were slaves, and condemned under perpetual bondage, married unto an angry tyrant (so was the law become to transgressors); but by his becoming a Servant under the law, by his putting on our condition, we became sharers of his liberty and Sonship. 4. By his Service we have wages and a reward for our Service, even for our poor worthless endeavours after duty, about which there are so many questionings in the hearts of believers, whether they shall be accepted, and put few thoughts of a recompence. I say, our Service could never have been rewarded, but for his Service: this brought with it not acceptation only, but a reward to ours, upon his account, being done in his name, Luk. 17. 10, *So likewise ye, when ye shall have done all these things which are commanded you, say, We are unprofitable servants; we have done that which was but our duty to do.* Heb. 11. 6, *And that he is a rewarder of them that diligently seek him.* Mat. 25. 19, *I said not unto the lord of Jacob, Seek ye me in vain.* Mat. 56. 6, 7, *Also the sons of the stranger that join themselves to the Lord, to serve him, and to love the name of the Lord, to be*

his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings, and their sacrifices shall be accepted upon mine altar: for mine house shall be called an house of prayer for all people. 5. By his Service we have that honourable marriage with him which was the price of the travel of his Soul, even to have our Souls engaged to him for the Service of love which he served, that he might have his people for his reward, as Jacob served for the Wives that were given him in Laban his house; *Gen. 29. 20, 28, 29. Isa. 53. 11, He shall see of the travel of his soul, and shall be satisfied.*

5. Consider what this relation calleth for at our hands: That Christ was a Servant in the business of the Covenant, this calleth us, 1. To yield our selves to be his Servants upon the terms of that Covenant wherein he served, even to subject our consent to serve him in like relations, *2 Cor. 9. 13, Whiles by the experiment of this ministration, they glorified God for your professed subjection unto the Gospel of Christ. 2 Chron. 30. 8, Now be ye not stiff-necked, as your fathers were; but yield your selves unto the Lord, Isa. 56. 6.* 2. His Service calleth us to serve all his interests and relations, his people, especially the people who are nearly related to him, *Mat. 12. 49, 50, And he stretched forth his hand toward his disciples, and said, Behold, my mother, and my brethren: for whosoever shall do the will of my father which is in heaven, the same is my brother, and sister, and mother.* So he himself argueth, *Joh. 13. 14, 15, If I then your Lord and master have washed your feet, ye also ought to wash one anothers feet. For I have given you an example, that ye should do as I have done to you.* 3. To serve him in that Covenant-relation, in such manner as he served us, or rather our interests; and that was, 1. Willingly and cheerfully: For so did he undertake and undergo that Service, *Heb. 10. 7, Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Luk. 22. 15, And he said unto them, With desire have I desired to eat this passover with you before I suffer.* Let our Service to him be such, *Psal. 2. 11, Serve the Lord with fear, and rejoice with trembling. Deut. 28. 47, 48, Because thou servest*

not the Lord thy God with *possession*, and with gladness of heart, for the abundance of all things; therefore shalt thou serve thine enemies which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in the want of all things. 2. He served cordially, his Soul travelled in the business, Job. 12. 27, Now is my Soul troubled, and what shall I say? father, save me from this hour: but for this cause I came unto this hour. Mat. 26. 38; Then saith he unto them, My Soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. Let your Service to him be such, that your hearts may be yoked, and your Spirits may act something in serving him, Deut. 10. 12, And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God, with all thy heart, and with all thy soul? Rom. 1. 9, For God is my witness, whom I serve with my spirit in the Gospel of his Son. Phil. 3. 3, For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus. 3. He served with much submission of his will to his fathers in all things, Heb. 5. 8; Though he were a Son, yet learned he obedience by the things which he suffered. Mat. 26. 39, 42, And he went a little further, and fell on his face, and prayed, saying, O my father, if it be possible let this cup pass from me: nevertheless, not as I will, but as thou wilt. He went out again the second time, and prayed, saying, O my father, if this cup may not pass away from me, except I drink it, thy will be done. Joh. 4. 34, Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. Let us do Service to him with like submission of Spirit, 2 Sam. 15. 26, But if he thus say, I have no delight in thee: behold, here am I, let him do to me as seemeth good unto him. Act. 20. 22, 24, And now behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: but none of these things move me: neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God. 4. He served faithfully: for in all questions and debates that occurred while he was here in the form of a Servant, he was always for his father, true to his interest, Heb. 3. 2, Who was faithful to him that appointed him.

Joh. 8. 28, 29. Then said Jesus unto them, When ye have lift up the Son of man, then shall ye know that I am he, and that I do nothing of my self, but as my father hath taught me, I speak these things, I speak that which I have seen with my father: and ye do that which ye have seen with your father. Let us be sure to serve him so, in all questions and sides in these days, to be ever for him, and his interests, and upon his side, 1 Kings 22. 24. And Micajah said, As the Lord liveth, what the Lord saith unto me, that will I speak. Heb. 3. 2, As also Moses was faithful in all his house. Act. 13. 36, For David after he had served his own generation, by the will of God fell asleep, and was laid unto his fathers, and saw corruption. 3. He performed his Service prudently, Isa. 52. 13. Behold, my servant shall deal prudently, he shall be exalted, and exalted, and be very high. He did all things for promoting the business that was committed unto him, with admirable wisdom and discretion: so is there also a wisdom with fidelity to be studied in serving his interests, that we do not mar the end of our Service, Mat. 24. 45. Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Mat. 10. 16, Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. Mark. 9. 10. Have salt in your selves, and have peace one with another.

CHAP. XX.

Christ the Surety of the Covenant.

Beza in locum.

THE sixth relation which Christ sustaineth in the Covenant of Grace, is, He is Surety of the Covenant: so he is expressly called, Heb. 7. 22, *Jesus was made surety of a better testament, or rather Covenant, as Beza reads it: because a Surety is not used in Testaments, neither is Christ properly to be considered as Surety in his Testament; but as Testator,*
 For

For the opening of this relation, I shall, 1. Enquire a little into the name and thing, that the nature of this relation may be the better known; especially what it imports as it is applied to Christ. 2. I shall lay down some assertions for the better understanding of Christ's Suretiship in the Covenant. 3. How Christ came under this relation, to be an undertaker for some of the sons of men. 4. For whom did he become Surety and undertaker. 5. For what is he engaged by this relation. 6. What doth commend his Suretiship, that the excellency of it may appear. 7. Wherein his Suretiship doth differ from undertakings of that nature among men. 8. What are the advantages that the Lords people have by Christ's Suretiship. And in the last place I shall shew you what use is to be made of this relation, or of Christ considered as Surety of the Covenant.

The Hebrew word ערר *Gharab*, to which the Greek *Vide Merc.* word ἵστασθαι, doth answer, is of very large signification, as *and Baxter. in* any word in that language: I will touch but a few of many, ¹⁰⁰⁶ because they are apposite to express the nature of Suretiship: The first and native signification of the word, is to mix, and to mingle, see *Psal.* 106. 35, *But were mingled among the heathen, and learned their works.* And to meddle, or to have dealing and commerce, see *Prov.* 20. 19, *Therefore meddle not with him that flattereth with his lips.* *Prov.* 24. 21, *And meddle not with them that are given to change.* And indeed Christ's Suretiship, was a mixing and mingling with his people; it was such a mingling with us, as the like was never heard of, a mingling of natures (if I may use the word); by a wonderful personal union, two natures meeting in one person, and yet remaining distinct; and a mystical union whereby he is in us, and we are in him: a mingling of interests; his interests are ours, and our interests are his; whereby in some respect he cometh in our place, and we come in his place: See *Joh.* 17. 21, 22, 23, *That they all may be one, as thou father art in me, and I in thee; that they also may be one in us; that they may be one, even as we are one: I in them, and thou in us; that they may be made perfect in one.* *2 Cor.* 3. 17, 21, *Therefore if any man be in Christ, he is a new creature. For he hath made him to be sin for us, without being sin; that we might be made the righteousness of God in him.*

Mat. 23. 8. For he was set off out of the land of the living: for the transgression of my people was he stricken. Rom. 8. 3. There is therefore now no condemnation to them that are in Christ Jesus. And his meddling and dealing in our matters, is such as hath laid the whole weight of them upon him, Isa. 53. 6. For unto us a child is born, unto us a Son is given, and the go-
 vils went forth upon his shoulder: And hath drawn on an everlasting covenant, communion and exchange of commodi-
 ties betwixt him and his people, 2 Cor. 6. 16, 18. For ye are the temple of the living God, as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people: And will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Again, 20 This word signifieth to engage. See Jer. 30. 2. 1. For who is this that engageth his hire? Arr 2 Mont. reads it, Dilata-

tion. *Latin obligavit, accommodavit, Hieron. qui applicat cor.*
 And in this sense, Christs Suretyship is the enlargement of his heart to a voluntary engagement for his people, unto which there was no necessity lying upon him. 'Tis the offering of himself willingly to undertake for them, Heb. 10. 9. Then saith he, Lo, I come to do thy will. (O God), Joh. 10. 11, 18, The good shepherd giveth his life for the sheep. — No man taketh it from me, but I lay it down of my self: I have power to lay it down, and I have power to take it again, Joh. 18. 8. This word signifieth also to be Surety, to undertake, because he that becomes Surety for another, doth so mix with him, that in some respect he is substitute in his place; and room; so 'tis frequently used, Gen. 43. 9. I will be surety for him: of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever. Gen. 44. 22. For thy servant became surety for the lad unto my father, saying, See Prov. 6. 10 and 31. 15. and 22. 26. Isa. 40. 14. Blad. 139. 122, which is well rendered by the learned Interpreters, *Spence, Sile-jube proferre tuo, be surety for thy servant.* In this sense also Christ is the Surety; who did undertake for his people, that what should be required of them, he should answer for it; and what should be wanting of their account, the burden and blame of it should lie on him; as Paul speaks in the place cited. See Gal. 3. throughout.
 4. This word signifies to give pledge, which is a kind of

Suretyship, *Isa. 36. 8*, Now therefore give pledges, I pray thee, to my master the king of Assyria; and I will give thee two thousand horses, if thou be able on thy part to set riders upon them, *2 Kings 18. 23*. *Da vadem, sponsonem fac*. Hence cometh that word *Arrhabo*, which is originally an Hebrew word, and came from Phœnicia into Greece (as is observed by *Grotius* in *2 ad. cor. C. 1. v. 22*), that which we call the earnest and awles of any bargain, *2 Cor. 1. 22*, Who hath also sealed us, and given the earnest of the spirit in our hearts. In this sense also, Christ is made Surety of the Covenant; he who gave himself pledge and hostage for his people; he who not only did undertake and give bond, but also put his person in prison, until the Debt of his people should be paid, and until all things promised in their name were made good; he being the pledge which lay for the whole price, *Isa. 53. 8*, He was taken from prison, and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. *Rom. 8. 32*, He that spared not his own Son, but delivered him up for us all. This word signifieth to strike hands: for so were Covenants made, and Sureties engaged, *Prov. 22. 26*, Be not thou among them that strike hands, to wit, *sule jubandd*, *me Asont*, supplieth, and the LXX renders it, by the same Greek word that's used, *Heb. 7. 22*, give not thy self in *iswās*, as a Surety: and in this sense also was Christ made a Surety of the Covenant, he did strike hands with God; he did Covenant with us, and for us, by striking hands with God, *Psal. 40. 7*, Then said I, Lo, I come. *Mat. 59. 21*, As for me, this is my covenant with them, saith the Lord, My spirit which is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, saith the Lord, from henceforth and for ever.

The Greek word used for a Surety, *Heb. 7. 22*, *ὑποστήτης*, *sponsor*, *siderator*, I do not read elsewhere in the new Testament (though the LXX use it sometimes) for ancient the Hebrew word that signifies a Surety, *Prov. 6. 1.* and *17. 19.* and *20. 19.* Whether we take it to be from *iswā*, *appropinquo*: or from *iswā*, *propo*: or from *iswā*, *spondens, promittens* which comes from *iswā*, *iswā*, it seemeth to im-

*Christus nobis
conjunctissi-
mus: propin-
quus videmus.
By natural,
mystical, and
voluntary re-
lations. Christ
of the Media-
tor, p. 115, &c.*

post the nearness of the Surety, and the Debtor, and to answer well the Hebrew word, which importeth mixing together; it importeth that Christ's Suretyship made him near to us, and did mix him and us by a conjunction of blood; for by it he plighted his faith and truth, to take on our nature, and our condition in law, and so became our *ἑταῖρος*—Gaul our kinsman, Job. 19. 25, our nearest of kindred, who had the right to redeem us, Lev. 25. 25. Ruth. 3. 9.

The Latin word *sponsor* according to the opinion of Divines, Jurists and Humanists, signifieth one who engageth for another. *Sponsor proprie est, qui pro alio satisfactionem spondet, vel de ea cavet. Parius Commen. in Heb. 8. 6.* Again, *sponsor est qui sponte pro alio promittit; sponsores sunt quicunque spondent maxime pro aliis, sive rogati sive non rogati, sive solemnibus stipulatione, sive nuda receptione, intercedant, quibus spondentibus, pecunia cuiuspiam creduntur, aut aliquid denique promittitur.* Calv. Lexic. Jurid. in voce *sponsor*. Cicer. ad attic. Lib. 1. And it cometh from *spondere quasi sponte dicere, dare ac promittere*; therefore also he is called *ad-promissor*. *Fide jussor dicitur qui pro alio fidem suam obligat, et fide sua, id est periculo suo esse jubet, quod alius debet.* Calv. Lex. Jurid. in voce *fide jussor*. Again, *fide jussor est autor credendi alium aliquid daturum facturumve, sua fide, suoque periculo promittens.* Ulpian. in tract. *de fide jussore*. And in this sense Christ is Surety of the Covenant, that is, he who willingly engaged, and undertook for the parties, especially for us; he that put in his faith and obligation for ours, and had God trust us on his Credit, and reckon our Debt upon his account; and wherein we fail, let it be on his peril.

But that we may a little more particularly consider the nature of this relation and Suretyship of Christ: 1. The end and use of Suretyship among men, was no doubt the establishment of a firm security, to be ground of faith and trust, as the Jurists tell us, *dum curant homines ut diligentius sibi cautum sit.* And it is not to be doubted, but in the purpose of God, the Suretyship of Christ was intended, as a ground of trust, confidence and security, betwixt himself and the people for whom Christ did undertake, that sinners might be induced to give him credit, and that he might have a re-
spousal

*Justinianus Instit.
tit. de fide juf-
sor.*

spontal party to deal with; man being a broken unbelieving creature, who could neither trust God, nor was to be trusted by him. See *Heb. 6. 17, 18, Wherein God, willing more abundantly to shew unto the heirs of promise, the immutability of his counsel, confirmed it by an oath, that by two immutable things, in which it was impossible for God to lye, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us. Plal. 89. 19, Then thou spakest in vision to thy holy one, and saidst, I have laid help upon one, that is mighty: I have exalted one chosen out of the people.* And to the Surety of the Covenant is that person upon whose account, trust and confidence is betwixt the parties Covenanting, and in whom it standeth fast. 2. If we consider the Suretiship, 1. It imports an obligement for another, and is to be reckoned among Contracts and Covenants; and therefore the Lawyers say, *fide jussor non fit nisi per stipulationem*; and they reckon it among contracts and stipulations.

*Enstian. ib.
Calv. lex. jurid.*

Prov. 22. 26; Be not thou one of them that strike hands, or of them that are sureties for debts. And indeed Christs Suretiship is relative to a Covenant betwixt him and the Creditor; whereby he came under this relation, whereof we have spoken elsewhere on this subject, Chap. And shall hint something further ere we pass it over. 2. It imports a voluntary obligation, as I have shewed in expounding the word; The law cannot force and compel any man to be Surety for another, though it may constrain him for his own Debt. Christs Suretiship was a most free voluntary act on his part: for he was not under any obligation of law, nor under any necessity of nature, to put his name in our bond, or to satisfy for our Debt, *Joh. 10. 18, No man taketh it (my life) from me, but I lay it down of my self: I have power to lay it down, and I have power to take it again: this commandment have I received of my father. Heb. 10. 5, 7, Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me: then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Phil. 2. 7, But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.* 3. It imports not only a voluntary obligation for another person, but also union of parties, and assumption.

assumption of the condition of that person in the law's sense, so that the Surety and the Debtor are but one party in the law; therefore say the Jurists, *sibi sufficit propriis debitor*. Christ by his Suretiship, he did not only take our nature upon him, but he took our condition upon him: it's said of him, that he was made under the law, Gal. 4. 4. He put his name in our bond, that the law might reach him for our Debt. 4. It imports a communion betwixt the Debtor and the Surety, whereby as the Debt of the principal Debtor becometh the Debt of the Surety, and affecteth him; so also the satisfaction and payment of the Surety, and his discharge and relief, becometh the satisfaction, discharge and relief of the principal Debtor. Christ's Suretiship imports, not only an union of parties, and conjunction of interests and condition with his people; but also a communion with debtful broken man, resulting from his bond of Suretiship; whereby as upon the one part our Debt became his intirely, as the Jurists say of all Sureties, *Singuli in solidum tenentur*; so upon the other part his satisfaction and discharge becomes ours, 2 Cor. 5. last, *For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.* Gal. 3. 13, *Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.* 5. It imports a commutation, surrogation, or substituting of one in the room of another; and so Christ was substitute in our stead and room, as Judah was in Benjamin's, 1 Pet. 2. 21, *Because Christ also suffered for us, leaving us an example, that ye should follow his steps.* Rom. 4. last, *Who was delivered for our offences, and was raised again for our justification.* Rom. 5. 8, *But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.* Gen. 44. 33, *Now therefore I pray thee, Let thy servant abide in stead of the dead, a bond-man to my Lord, and let the lad go up with his brethren.* 8. It imports a con-junct obligation, both of the Surety and of the Debtor to the Creditor. *Nam sibi, usorum obligatio est accessio principalis obligationis.* So Christ's Suretiship is not a binding of himself, and loosing of his people from all obligation; but still the Debt lieth on the sinner, till Christ make actual satisfaction for it, and till he apply the satisfaction, and report a relief to the poor creature

I turned. And in other parts of the obligation, Christ and the believer stand both under a conjunct obligation for the believers duty, that the broken man who was bought from the hands of Justice, shall serve for love, all his days, Rom. 8.

31. *Do we then make void the law through faith? God forbid:*

yea, we establish the law. Luke 11:74. *That he would grant unto us, that we being delivered out of the hands of our enemies,*

might serve him without fear. 7. Suretyship in the nature of

it imports either irresponsibility in the Debtor, or distrustfulness between the Creditor and Debtor: or it imports both.

Sure however it be in other cases, there is in this case where

Christ's Suretyship intervenes, both an irresponsibility on the

one part, broken man not being *solvens*, able to pay his

Debt; and there is a distrustfulness betwixt the parties: God

deservedly distrusting impotent, perditionary man, a bankrupt

creature, who had debased his stock, and broken his Co-

venant. And man causelessly distrusting God, till Christ's

Suretyship intervened, to take away both these evils, which

kept the parties at distance. *Heb. 8:7.* For if that first

covenant had been faultless, then should no place have been

sought for the second. *Plal. 80:12.* I have laid help upon one

that is mighty: I have exalted one chosen out of the people.

2 Cor. 1:20. For all the promises of God in him are, yea, and

in him, Amen, unto the glory of God by us.

3. It is to be remembered, that Suretyship among men is

of divers kinds, all which can be but an imperfect resemblance

of Christ's Suretyship. 1. Suretyship, is distinguished accord-

ing to the time of the Sureties intervening, and is either

before or after the obligation of the principal Debtor.

Fide jussor & *procedere* obligationem & *signi* parat. There

is something of both theses in Christ's Suretyship, for his

Suretyship being a deed of grace, concluded in the counsell of

God, before the beginning of the world, in that respect it

was before our obligation, yea, and before our being. *1 Tim.*

1:9. Who hath saved us, and called us with an holy calling,

not according to our works, but according to his own purpose

and grace, which was given us in Christ Jesus, before the world

began. *Prov. 8:23.* I was sitting from everlasting, from the be-

ginning, even from the earth was. But in another respect, he

being Surety of this new and better Covenant, and so man

being

Justinian ib.

being considered in this Covenant as a broken irresponsible creature, who could not fulfil his obligation to God; in this respect Christs Suretyship may be considered as subsequent to mans obligation (understand it in order of nature, not of time): for his Suretyship and the Covenant wherein he was made Surety, presupposeth the first Covenant broken, and man thereby became a bankrupt creature, *Heb. 8. 9, 10, Because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel, after those days, saith the Lord.* 2. Suretyship is distinguished according to its extent: and here is a double distinction of Suretyship: 1. A Surety is either more particular, when he doth not undertake for all that may follow upon the obligation of the principal Debtor, but hath his Suretyship restricted it may be to a particular bond, and not to all the persons Debt; or to the principal sum, and not to all the penalties and interests thereof: or he is a more

caus. ult. supra. universal Surety, called by the Jurists, *Fide jussor in omnem causam, qui in id omne, quod ex ea obligatione, cui accedit, mori potest, se obligat.* And this kind of Suretyship extends as far as the obligation of the principal Debtor. Our Lord Jesus was a Surety, both for a particular debt and obligation, to satisfy the violated Law and Covenant of works, *Rom. 10. 4, For Christ is the end of the law for righteousness, to every one that believeth.* Such a particular Surety was Judah, *Gen. 43. 9. and 44. 32.* Christ was also such a Surety as this last sort, who took upon him the Debt, and all that could follow upon the broken mans obligation; who said unto God, that he did become good for his people, for all the Debt which they owed, and for all the penalties which they had incurred; let all that might follow them, by virtue of their obligation, be upon him, *Heb. 10. 5, 10, 12.* In respect of the extent, Suretyship is either for one of the parties Covenanting, or for both; which is a rare case among men: yet Christs Suretyship was of this last sort: for he was such a Surety, as was Umpire and Mediator, and is nearly related to both the parties, and hath power with them both, and therefore he is an undertaker for God to man, *2 Cor. 1. 20, For all the promises of God in him are, yea, and in him Amen, unto the glory of God by us.* And for man to God,

God, *Lev. 22. 32.* But I have prayed for thee, that thy faith fail not. Whereof more particularly, when we come to speak of what he is engaged unto by this Covenant-relation.

Suretiship is distinguished according to the manner of assurance granted by the Surety, or according to the way of his making faith for his undertaking. He that interposeth and undertaketh for another, is properly a Surety, *quocunque modo intercesserit*, which way soever he doth interpose for another, whether it be by stipulation; explicite, by promise or by bond; or if it be by a person, acting himself in the books of any court for another person; or if it be by giving any pledg, pawn, or hostage for the thing undertaken: Our Lord Jesus had something of all these ways in his Suretiship for his people. He acted himself in the court of Heaven, and book of God, *Heb. 10. 7.* Then said I, Lo, I come (in the volume of the book it is written of me) so do thy will, O God. He did expressly give his promise and bond for his people unto all effects (whereof afterward), *Ezek. 36. 27, 31.* And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. Then shall ye remember your own evil ways, and your doings that were not good, and shall loath your selves in your own sight for your iniquities, and for your abominations. Which is ascribed to Christ, *Heb. 8.* He did give himself, his own blessed person, to the prison and to justice, as a pledg and hostage to God, for the fulfilling of this Covenant; a precious and worthy pledg to lie Surety for the Debt of all his broken people, *Isa. 53. 8, 12.* He was taken from prison, and from judgment: and who shall declare his generation? for he was cut off out of the land of the living, for the transgression of my people was he stricken. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong: because he hath poured out his soul unto death. *Gen. 44. 33.* Now therefore I pray thee, let thy servant abide in stead of the lad, a bond-man to my Lord, and let the lad go up with his brethren. *1 Chron. 21. 17.* Let thine hand, I pray thee, O Lord my God, be on me, and on my fathers house: but not on thy people, that they should be plagued. He verily acted that which Judah and David said in these Scriptures.

We have an evidence of this spirit in him, *Joh. 13. 8, Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way.* 4. Suretyship is distinguished according to the subject-matter, and things undertaken. A Surety is either, 1. A Surety for Debt, *Prov. 22. 26, Be not thou one of them that strike hands, or of them that are sureties for Debts.* Or, 2. A Surety for persons, to wit, for their safety and indemnity, *Gen. 44. 32, For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame unto my father for ever.* Or for their good behaviour, or for their appearing. Or. 3. A Surety for performance, to wit, of conditions and stipulations, such are commonly hostages in war, *Isa. 36. 8, Now therefore give pledges, I pray thee, to my master the king of Assyria.* The first is Suretyship in the way of satisfaction, and it is *spansio de praterito*, or *de presenti*: The latter two is Suretyship by way of caution, and is *spansio de futuro*: Christ's Suretyship hath something of all these. 1. He was Surety for your Debt, to satisfy for that, for all your Debts and Trespases, *Isa. 53. 6, And the Lord hath laid on him the iniquity of us all.* 2. He became Surety for your persons, for your indemnity, that none of you should be lost; and not for the indemnity of your persons only, but for the appearing of your persons, that he should present you to God at the time appointed, *Joh. 17. 12, While I was with them in the world, I kept them in thy name: those that thou gavest me, I have kept, and none of them is lost, but the son of perdition: that the scriptures might be fulfilled.* He was bail for his people. 3. He became Surety for performance of the stipulation, and all the conditions of the Covenant upon both sides, *Joh. 6. 37, 39, 40, All that the father giveth me, shall come to me: and him that cometh to me, I will in no wise cast out. And this is the fathers will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.* And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. *Joh. 17. 4. 6, I have glorified thee on the earth: I have finished the work which thou gavest me to do. I have manifested thy name unto the men which thou gavest me out of*

the world, than they were, and free yourself them me; and they have kept my word.

In the second place I shall lay down some Assertions, briefly for clearing of this Covenant-relation.

Affers. 1. Man as he is considered in the second Covenant, hath as much need of a Surety as of a Saviour; hath equal need of one to beget a confidence betwixt God and him, as of one to help him, *Psalm. 8. 7, For if that first covenant had been faultless, then should no place have been sought for the second.* He being not only a broken creature, and irresponsible; who having banquered out, with the stock which his Lord committed to him, did merit to be no more trusted by him; and who had also with the loss of his stock of Grace, put himself in a desperate condition, having sioned away all power and possibility of paying his Debt, and satisfying his Lord; who also had begotten a mutual diffidence and distrust betwixt his Lord and him, that there could henceforth be no more dealing with expectation of trust and performance, until a Surety intervened to make up this breach by his undertaking, *Psal. 80. 19, 28, 33, I have laid help upon one that is mighty: I have exalted one chosen out of the people. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. Nevertheless, my loving-kindness will I not utterly take from him: nor suffer my faithfulness to fail.*

Affers. 2. Christs Suretiship was not only a voluntary act, it was also an act of absolute Sovereignty: He being an absolute Lord, this was his priviledg, that he had power over himself and over his own life, to lay it down at his pleasure, (which others may not do); take this Assertion from his own mouth, *Yah. 10. 18, I have power to lay down my life,* not only *voluntarily*, ability, but *voluntarily*. Authority and right. This Christ had by concession and grant from God his father who had given him power over all flesh, *Joh. 17. 2.* And this he had in and from himself; being God, he had power over himself as man, to dispose of his manhood as pleased him; and these two concurring Christs consent, and his power over his own life, did make it lawful and just that he should be punished, being innocent, *1 Pet. 3. 18, For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God.*

Affert. 3. When man was in this broken condition, Christ unrequested, did undertake for the broken creature, to pay his Debt, and to satisfy the Creditor, *Rom. 5. 8, But God commended his love toward us, in that while we were yet sinners, Christ died for us.* And this he did not by any request of ours, or any Covenant with us, to undertake for us, whereby we did sollicite him or compact with him to be Surety for us, (for his Suretyship gave the rise to the Covenant made with us; our Covenant with him gave not the rise to his Suretyship); but because the Lord the Creditor, and Christ the Cautioner, had long before stricken hands together, that he should both undertake and discharge the Debt of these broken men: Therefore its said, that God laid out iniquities upon him, *Isa. 53. 5, 6. And he was made a Surety, Hab. 7. 22.*

Catech. Racov. Affert. 4. Christ the Surety of the new Testament died, not *a. 8. Socin. de only nostra bono* for our good and profit, as Socinians say; *brothers. l. 2.* but he died also in our stead and room, *nostra vice*: For, *c. 5. and 8.*

1. Sure he died for us, as no other person can be said to die for us, *1 Cor. 1. 13, Is Christ divided? was Paul crucified for you?* But for the good of the Church other persons may suffer and die, *Col. 1. 24, Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh, for his bodies sake, which is the Church.* 2 *Tim. 2. 10, Therefore I endure all things for the elects sake, that they may also obtain the salvation which is in Christ Jesus, with eternal glory.* 2. Sure he died otherwise for elect men, than for Angels, than for the whole Creation; and yet he died for their good, that he might be head of Angels, and to restore all the creatures to their perfection, *Col. 2. 10, And ye are complete in him, which is the head of all principality and power.* Whereof also, see *Rom. 8. 20, to 24.* 3. The force of the particle *an*, and of the phrase, to die for another, doth enforce no less then in the room and stead of another, *Mat. 20. 28, And to give his life a ransom for many.* *Gal. 3. 13, Christ hath redeemed us from the curse of the law, being made a curse for us.* *Luk. 11. 11, Or if he ask a fish, will he for a fish give him a serpent?* *Mat. 2. 22, But when he heard that Archelaus did reign in Judea, in the room of his father Herod, he was afraid to go thither.* *Mat. 5. 38, An eye for*

for assurance, and a testimony to all. Where without question
Christ is our Surety: witness me in length the learned treatise of
Ortius de Jansfals: *Christi ex officio ejus defensorem*, and
 Mr. *Rutherf.* his treatise of the Covenant. part 2. ch.
 3. and Mr. *Brinsley* his treatise of the Mediator. pag.
 72, 80.

Affert. 5. Christ the Surety, and broken man the Debtor,
 are one in law, but not intrinsically one, *I/s.* 1. they are le-
 gally one, or in the laws sense one; because by a legal substi-
 tution and surrogation, Christ having put his name in the
 believers bond, by the law he is in his place, and the be-
 liever is put in Christs law-place: so that by a legal act the
 Surety is the broken man; therefore Christ being made
 Surety, saith, I am the broken man; all my friends Debts be
 upon me, my life for their life, my Soul for their Souls,
Gal. 4. 4, 5. But when the fulness of the time was come, God
 sent forth his Son made of a woman, made under the law, to
 redeem them that were under the law, that we might receive
 the adoption of sons. *Joh. 18. 8.* Jesus answered, I have told
 you I am he: if therefore ye seek me, let these go their way.
Gen. 44. 33. Now therefore, I pray thee, let thy servant abide
 instead of the lad, a bond-man to my Lord, and let the lad
 go up with his brethren. And God commands the awakened-
 up sword of Justice, to smite him for his brethren, since he
 will stand in their room, and take their Debt upon him,
Zech. 13. 7. Awake, O sword, against my shepherd, and against
 the man that is my fellow, saith the Lord of hosts: Smite the
 shepherd. 2. I say, The Surety and the Debtor are not in-
 trinsically, physically and formally one (though they be one
 in law; so that there is not two Debts, nor two Bonds,
 nor two Debtors in law); for though the Lord laid on Christ
 the punishment of our iniquity, yet he did not lay on Christ
 iniquity it self (as *Antoninus* tells us), for the broken
 Debtor is a sinful creature, and continueth such even after
 the punishment due to him, is removed by a satisfying Sure-
 ty: I say, he continueth such till by sanctification the evil of
 sin be wholly removed, *Rom. 7.* throughout: but Christ the
 Surety was in this respect separate from sinners, *Heb. 7. 26.*
 And was not one with them. *1 Pet. 3. 18.* For Christ also
 hath once suffered for sins, the just for the unjust, that he might
 bring

the punishment for sin was cut off out of the land of the living: for the transgression of my people was he stricken.

Affert. 7. Christ's Suretyship was a mixture of justice and grace: for thereby there was a satisfaction made to justice for the violation of the law; yet so as God was pleased to dispense with his own law which was peremptory, *Gen. 2. 17.* For though it was just that the law should have a satisfaction, yet it was of Grace that God was content to accept that satisfaction which the law required, from the person of another, than the same soul that sinned: God being no ways bound to admit of such a satisfaction by a Surety, which the rigour of the law exacted from the person of the offender; and therefore there can be no ground for the Socinians charge against us, that while we assert the satisfaction of Christ, we derogate and detract from the Grace of God; the Grace of God and the satisfaction of Christ being no ways repugnant, but rather Grace is advanced and exalted by the satisfaction of Christ, by the finding out of that way, by his undertaking and his performing of that satisfaction, and by Gods accepting thereof, *Rom. 5. 7, 8.* For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commended his love toward us, in that, while we were yet sinners Christ died for us.

See Brief. of
the Mediator
pag. 137.

Affert. 8. Christ's Suretyship was not private; for the Debt of one or some few persons, but of publick concernment: for his engagement was for the safety of many; yea, it was for the elect world, whose Debt he payed, whose punishment he did bear, *Mat. 20. 28.* And to give his life a ransom for many. *Ila. 53. 6, 8.* And the Lord hath laid on him the iniquity of us all. --- For he was cut off out of the land of the living: for the transgression of my people was he stricken. *2 Cor. 5. 19.* To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them. It was a noble act of Grace and favour on his part: it was like a mans laying down his life for the safety of his kindred, and of his Countrey: he was given as an hostage, who did engage his life for the performance of the conditions agreed upon, for saving the lost world.

Affert. 9. Christ in his undertaking and engagement as Surety

of

of the Covenant, had his fathers bond of relief and warrantize; I say, he had no relief nor warrantize from the broken creatures whose Debt he paid; neither could the restitution of his losses be expected from broken men: but he had as it were a back-bond, or a bond of relief from God his father, that when he went into the prison, his Soul should not be left in the grave, but that he should come out with honour: see *Psal. 16. 10*, For thou wilt not leave my Soul in hell; neither wilt thou suffer thine holy one to see corruption. *Ila. 53. 10, 11, 12*, Yet it pleased the Lord to bruise him, he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travel of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many: for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong: because he hath poured out his soul unto death. *Psal. 2. 7, 8, 9*, I will declare the decree: the Lord hath said unto me, Thou art my Son, this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potters vessel.

Affert. 10. All Christs offices are founded upon his Suretiship: for by that Covenant of Suretiship that is betwixt Jehovah and the Son, he is King, Priest, and Prophet: whatsoever he did by office, and by compact and agreement with God; he did because he had put his name in our bond, having become Surety for his people. As a King he suffers for his subjects and saves them, because he was engaged to do so; as a Priest he dies for them, because by his Suretiship he was engaged to bear their punishment; he performs also a Prophets office towards them, because he was engaged to God to do so, *Sec. Job. 17. 4, 6*, I have glorified thee on the earth: I have finished the work which thou gavest me to do. I have manifested thy name unto the men which thou gavest me out of the world. *Heb. 9. 28*, So Christ was once offered to bear the sins of many. *1 Joh. 3. 5*, And ye knew that he was manifested to take away our sins, and in him is no sin. And if that had

not

not been for his engagement as a Surety, we should never had the fruit of any of his offices.

The third thing to be considered, is, how Christ came under this Covenant-relation, to be Surety of the better Testament. To this the Apostle gives an answer, *Heb. 7. 22.* *He was made the Surety of a better Testament, or Covenant.* If Jesus was made the Surety, then, 1. He was not Surety by nature, nor by any natural necessity: Then, 2. He was not Surety by any necessity, or constraint of Law: he was not so made Surety, because there was no Law that could exact upon him, antecedent to his bond of Suretiship; neither could there be any necessity upon him, there being no conjunction betwixt him and us (antecedent to his act of Suretiship), by any relations, whether natural, legal, federal, or mystical, until this voluntary conjunction and Covenant-relation of Suretiship was brought about, upon which all his offices, and all other relations twixt Christ and his people are founded. I take therefore the making of him Surety, spoken of by the Apostle, to relate mainly to that eternal free transaction and Covenant of Suretiship that was betwixt God and Christ, whereby he came under a judicial and Law-act to satisfy for the sins of his people.

And this imports, 1. Something on Gods part, *Heb. 7. 21.* *He was made Surety by him, that said unto him, The Lord sware, and will not repent, &c.* God made him the Surety of the better Testament. I say on Gods part, the making of him Surety, imports three things: 1. His eternal decree, whereby he was designed, ordained, and chosen in the counsel of God for this Suretiship: he was made the Surety, that is, designed and ordained to this by an everlasting decree, *Heb. 5. 4, 5, 6, 10.* *And no man taketh this honour unto himself, but he that is called of God, as was Aaron.* So also Christ glorified not himself to be made an High-priest; but he that said unto him, *Thou art my Son, to day have I begotten thee.* As he saith also in another place, *Thou art a priest for ever after the order of Melchisedec.*—Called of God an High-priest, after the order of Melchisedec. *Psal. 2. 7.* *I will declare the decree, the Lord hath said unto me, Thou art my Son, this day have I begotten thee.* *Isa. 42. 1.* *Behold, my servant whom I*

See Mr. Ash.
treatise of the
Covenant. p.
2. c. 7.

uphold, mine elect in whom my soul delighteth. 2. His anointing, furnishing, and fitting of Christ for this business: he was made the Surety, i. e. He was anointed and qualified for that work: so the father saith of him, *Isa. 42. 1, 4, 6, I have put my spirit upon him, he shall bring forth judgment to the Gentiles.---He shall not fail, nor be discouraged, till he have set judgment in the earth, and the Isles shall wait for his law.---I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles.* And so Jesus saith of himself, *Heb. 10. 5, A body hast thou prepared or fitted me:* to the same purpose, also the Apostle tells us, *Gal. 4. 4,* That he was not only made of a woman, but made under the law, i. e. ordained and fitted for taking on our condition in Law, or our Law-place and room, as well as our nature. 3. The investing of him in this relation; he was made the Surety, i. e. He was invested, constitute and set ind that Covenant-relation unto which he was ordained, and for which he was fitted; therefore he was made with an oath, *And the Lord sware unto him, Heb. 7. 21. and Joh. 6. 27. Him hath the father sealed,* i. e. invested him, and constituted him under his commission and seal.

2. This imports some things upon Christs part: He was made Surety; God made him Surety, his father made him, and he made himself the Surety: he was willingly made Surety by his own free consent and Covenant: the Scriptures speak frequently of his consent, and of the making of himself, whatsoever his father made him, *Phil. 2. 7, 8, He made himself of no reputation. &c. and he humbled himself. Joh. 10. 18, No man taketh my life from me, but I lay it down my self.* I say, on Christs part this doth import, 1. His eternal condescending to empty himself, and to take on him our nature, and our room, and place, under the Law; he was made Surety, he condescended, and agreed to take upon him both our nature and our condition, *Heb. 2. 14, 16, Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death. that is the devil.---For verily he took not on him the nature of Angels; but he took on him the seed of Abraham. Phil. 2. 6, 7,*
Who

Who being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. 2. His engaging and plighting his faith and truth to perform whatsoever he did condescend and agree unto by his act of Suretiship, so that whatsoever the law could exact of us, he plighted his faith to fulfil that: he was made Surety, i.e. He did promise and strike hands to satisfy all that the Law could demand of his people (for so the word Surety signifieth, as I have already shewed you, Prov. 22. 26.) to make satisfaction for the sins done against or under the first Covenant and Testament, Heb. 9. 15, And for this cause he is the mediator of the new Testament, that by means of death, for the redemption of the transgressions that were under the first Testament, they which are called might receive the promise of eternal inheritance. Rom. 3. 25, Whom God had set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. Heb. 10. 5, 7, Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me: then said I, Lo I come (in the volume of the book, it is written of me) to do thy will, O God. 3. His performance of all these things unto which he did agree, and for which he plighted his faith, by his act of Suretiship: he was made the Surety, i. e. He payed the debt, he satisfied the Law, he stood in the place of the broken men, till Justice said, It is enough: and till he himself said, It is finished, Isa. 53, throughout. 2 Cor. 5. 21, For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him. Gal. 3. 13, Christ hath redeemed us from the curse of the law, being made a curse for us. Thus did Jesus the Surety of the better Testament, 1. By an eternal transaction agree and condescend to put his name in the bond and writ of the Law that stood over our head, Deut. 27. 26. Gal. 3. 10. 2. Thus did he engage for us, and act himself to answer at the demands of Law and Justice, Heb. 10. 7. Gal. 4. 4. 3. Thus did Jesus in due time discharge and perform, and actually was made a curse for us, Gal. 3. 13.

From this voluntary relation of Christs Suretiship for his
Ddd 2 people,

people with a federal relation, which is founded on this, which relation betwixt Christ and his people imports a nearness of conjunction and union with them, and do contribute to the clearing the justice of God, in sinning Christ for our sin, and in our place and room. 1. From Christs Suretiship, cometh a natural relation betwixt him and us, that he is our kinsman, and our brother, of the same nature, of the same flesh and blood with us: this resulteth from his Suretiship, whereby he condescended and agreed to take our nature upon him: for otherwise he and we had never been of the same lump; *Heb. 2. 11, 14, 16, For both he that sanctifieth, and they who are sanctified, are all of one: for which cause he is not ashamed to call them brethren.*—Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same.—For verily he took not on him the nature of Angels, but he took on him the seed of Abraham. 2. From his Suretiship flows a Legal relation betwixt Christ and us, that he and we are one party in the Law: that his satisfaction and payment is ours, and that our debt is his: that what he did and suffered, we did it Legally in him: this proceeds from his Suretiship, because when he was made Surety of the Covenant, he put himself in the bond and writ of the Law; and put in our names in the Covenant; *Gal. 2. 20; I am crucified with Christ. Nevertheless, I live, yet not I, but Christ liveth in me. Rom. 6. 5, For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.* 3. From Christs Suretiship, proceeds a federal relation betwixt him and his people, whereby they are his, and he is theirs by Covenant; whereby he and his people have one God and Father by Covenant, *Psal. 89. 26, He shall cry unto me, thou art my father, my God, and the rock of my Salvation. Joh. 20. 17, But go to my brethren, and say unto them, I ascend unto my father, and your father: and to my God, and your God. Heb. 1. 5, For unto which of the Angels said he at any time, Thou art my son, this day have I begotten thee? and again, I will be to him a father, and he shall be to us a father?* This also floweth from his Suretiship, for thereby he plighted his promise and faith to God, that he would undertake the bringing about of this conjunction: and God plighted his faith to him, that he should do the

and that the work should prosper in his hand. Job.
 17. 6. I have glorified thee on the earth: I have finished the
 work which thou gavest me to do. Isa. 53. 10, And the pleasure
 of the Lord shall prosper in his hand. 4. From his Suretiship
 proceeds a mystical relation betwixt him and his people,
 whereby he is the head, and they are the members: he is
 the vine, and they the branches: he is the king, and they
 are his subjects: he is the husband, and they are his bride
 and wife: 1 Cor. 12. 12. For as the body is one, and hath ma-
 ny members, and all the members of that one body, being many,
 are one body, so also is Christ. Col. 1. 18, And he is the head
 of the body, the Church, who is the beginning, the first-born
 from the dead, that in all things he might have the pre-eminence.
 Joh. 15. 5, I am the vine, ye are the branches: he that abideth
 in me, and I in him, the same bringeth forth much fruit.
 Rev. 19. 7, For the marriage of the lamb is come, and his wife
 hath made her self ready. Psal. 45. 10, Forget also thine own peo-
 ple, and thy fathers house, &c. Yea, if any relation can be
 more near and mystical, that also is the result of his Sureti-
 ship. See Gal. 2. 20, I am crucified with Christ: nevertheless,
 I live; yet not I, but Christ liveth in me. 1 Cor. 6. 17, But
 he that is joynted unto the Lord, is one spirit. Joh. 6. 57, As
 the living father hath sent me, and I live by the father: so he
 that eateth me, even he shall live by me. Joh. 17. 23, I in
 them, and thou in me, that they may be made perfect in one.
 Think it not strange then that Justice should smite Christ
 for the transgressions of his people, there being such nearness
 of relations, and conjunction betwixt the person offending
 and the person suffering: for even among men we find one
 man suffering for another, upon the account of these and the like
 relations: 1. Upon natural relations: do not parents, and
 children, and kinsmen, often justly suffer with and for one
 another? Exod. 20. 5, For I the Lord thy God am a jealous
 God, visiting the iniquity of the fathers upon the children, unto
 the third and fourth generation of them that hate me. Josh. 7. 9.
 And Jeſhua, and all Israel with him, took Achan the son
 of Zimri, and the silver, and the garment, and the wedge of
 gold, and his sons, and his daughters, and his oxen, and his
 asses, and his sheep, and his tent, and all that he had: and
 they brought them unto the valley of Achor, &c. 2. Upon

Gal. 4. 19
 Phil. cap. 4.
 and 20. 13
 Mat. lib. 10. c. 1
 See Mr. 2. 20
 on the Cor.
 nans pag. 2.

Legal relations: doth not the husband pay the wives debt? doth not the heir suffer for his predecessor, and the person to whom he is heir? doth not the hostage and pledges given, suffer for them who gave them? doth not the Surety suffer for the Debtor, because these are but one party in law? Prov. 6. 1, 2, *My Son, if thou be Surety for thy friend, if thou hast stricken thy hand with a stranger, thou art snared with the words of thy mouth, thou art taken with the words of thy mouth.* Prov. 11. 15, *He that is Surety for a stranger, shall smart for it: and he that hateth Suretyship, is sure.*

3. Upon federal relations: do not people suffer for and in their confederates? Ezek. 16. 37, *Behold therefore, I will gather all thy lovers, with whom thou hast taken pleasure, and all them that thou hast loved, with all them that thou hast hated: I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness.* Ezek. 30. 8, *And they shall know that I am the Lord, when I have set a fire in Egypt, and when all her helpers shall be destroyed.*

4. Upon mystical relations, whether in the body natural, doth not one member suffer for another? doth not the head pay for what the hand acted? or in the body politick, and civil: do not princes and people often suffer for one another, 1 Sam. 12. last, *But if ye shall still do wickedly, ye shall be consumed, both ye and your king.* 1 Chron. 21. 17, *And David said unto God, Is it not I that commanded the people to be numbered? even I it is that have sinned, and done evil indeed: but as for these sheep, what have they done? let thine hand, I pray thee, O Lord my God, be on me, and on my fathers house, but not on thy people, that they should be plagued.* Or in the Church and body politick and Ecclesiastical: do not pastors and people often suffer for one another? Ezek. 3. 26, *And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover: for they are a rebellious house.* Rev. 2. 5, *Remember therefore from whence thou art fallen, and repent, and do the first works: or else I will come unto thee quickly, and remove thy candlestick out of his place, except thou repent.* How much more may it stand with justice to smite Christ, and to put him to suffer for his people, having in him a complication of all these relations towards them, and of all kind of relations that can import and express nearness,

nearness, conjunction, union, and oneness with them; he also being willing to suffer for his people, and absolute Lord of his own life, *Yoh. 10. 17, 18, Therefore doth my father love me, because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of my self: I have power to lay it down, and I have power to take it again, this commandment have I received of my father.*

Now the consideration of this point, how Christ came under an act of Suretiship for his people, to wit, by a free consent and agreement betwixt God and Christ in a Covenant, whereby God willingly made him the Surety, and he willingly made himself the Surety; this I say, doth exceedingly commend this grace of God in the satisfaction made by Christ the Surety of the Covenant, especially in these things.

1. It was grace and favour in God, that he was pleased to dispence so far with his own Law, as to admit of satisfaction by a Surety, and not to stand upon the rigour thereof, which requires that the same soul that sinned might suffer and die, and no other for him, *Gen. 2. 17, But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die. Gal.*

3. 10, Cursed is every one that continueth not in all things which are written in the book of the law, to do them. It is grace, that the same soul that sinned dieth not, but another: and yet more grace, that every soul that sinneth, dieth not, but one for many, one for all the Elect world, Mat. 20. 28, And to give his life a ransom for many. 2 Cor. 5. 15, And that he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them, and rose again.

2. This was grace in God, that he did not only admit this way of satisfaction, but himself did find it out. The finding out of a way of satisfaction to justice, without the eternal punishment of the sinner, this was Gods act, and this was one act of special grace: for it was not only above the reach of men and Angels, but also before their being, *1 Cor. 2. 7, 8, But we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world, unto our glory: Which none of the princes of this world knew. Prov. 8. 23, 30, I was set up from everlasting, from the beginning, or ever the earth was. Then I was by him, as one brought*

*Brinsl. of the
Mediator, pag.
123, &c.*

brought up with him: and I was daily his delight: rejoicing always before him. 3. This was pure grace in God, that he did design, provide, and foresee a Surety and satisfaction for us, before we became broken men, and needed one; that he designed a Physician before we were sick, 2 Tim. 1. 9, *Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began.*

4. This was grace, even singular grace in God, that he neither did admit of this way of satisfaction for the sin of Angels, nor did he find it out for them, but unto men only did he indulge this dispensation, Heb. 2. 14, 16, *Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the Devil.* For verily he took not on him the nature of Angels: but he took on him the seed of Abraham. 2 Pet. 2. 4, *For if God spared not the Angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.* Jude vers. 6, *And the Angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day.* There was no relaxation of the rigour of the law toward them; but a strict execution of justice upon them.

5. It was unspeakable grace in God, that having admitted of such a way of satisfaction, he should put his own Son upon the work, and make him the Surety, who should make satisfaction unto the justice of God, by giving his life a ransom for us: such an act of grace as this hath not been heard of: Joh. 3. 16, *For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.* Rom. 5. 8, *But God commended his love towards us, in that while we were yet sinners, Christ died for us.* 1 Joh. 2. 2, *And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.* 1 Joh. 4. 10, *Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.* 6. It is grace in God, that when he hath found out this way of satisfaction, and is content to admit of it, and hath put his Son upon the work, that he should be at the pains

pains to reveal to us Christ's Surety-righteousness, and to apply it unto us, without which the satisfaction of the Surety could not avail us: and what else can it be but grace in God, that maketh the satisfaction of Christ effectual to one, and not to another, who hath also heard of this way of satisfying-justice? *Job 33. 23, 24, If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness. Then he is gracious unto him, and saith, Deliver him from going down to the pit, I have found a ransom.* *Joh. 6. 44, No man can come to me, except the father which hath sent me, draw him: and I will raise him up at the last day.* *Eph. 2. 8, For by grace are ye saved through faith, and that not of your selves, it is the gift of God.* And upon this account it is, that justification and remission of sins are called free, notwithstanding the satisfaction of Christ; that the wonderful riches of Gods free grace might shine in the Suretiship of Christ, *Isa. 43. 25, I, even I am he that bloteth out thy transgressions for my own sake, and will not remember thy sins.* *Rom. 3. 24, Being justified freely by his grace, through the redemption that is in Christ Jesus.*

4. For whom is Christ engaged as Surety of the Covenant? (I speak now of his Suretiship, only as it relateth to his act of cautionry for his people; remitting the consideration of it, in a larger extent, unto the next thing to be handled upon this Subject) Before I answer this Question, I shall premit some distinctions which make way for an answer to it.

1. It is a necessary distinction of the Covenant of grace, that it is considered, either, 1. As it is preached according to the commanding-will of God: or, 2. As it's fulfilled in the Elect, according to the Lords will of purpose: the Covenant in the first consideration, stands of promises, commands, threatnings, &c. And so it holds forth what is the command of God concerning our duty, and the things which we may conditionally expect; and puts nothing absolutely, whether we perform it or not. See *Act. 2. 38. 39, Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.* *Act. 16. 31, And they said,*

See Mr. *Karb.*
treatise of the
Covenant. p.
2. c. 10.

said, *Believe on the Lord Jesus Christ, and thou shalt be saved, and thine house.* In the second consideration, the Covenant stands wholly in promises, and those absolute promises, and does not hold forth our duty and obligation, and what is morally good or evil, because God commands it, or forbids it: but what is Gods will of purpose and decree, and what is his pleasure, to act effectually upon the hearts of the Elect, he over-ruling their corrupt wills: so the Covenant is to be understood, *Jer.* 31. 31, &c. *Ezek.* 11. 16, &c. and 36. 25, &c.

2. We must distinguish the parties of the Covenant, according to this two-fold consideration thereof: for the parties contracting with God in the Covenant, under the first consideration, are all those who are within the visible Church, whether Elect or Reprobate (and their seed) professing obedience to the Gospel-ordinances, under which they are (as I have at length proved else-where), *Psal.* 147. 19, 20, *He sheweth his word unto Jacob: his statutes and his judgments unto Israel. He hath not dealt so with any nation: and as for his judgments, they have not known them.* But the parties contracters with God in the Covenant, considered in the second respect, are only the Elect of Christ; to whom the spirit is given, as well as the ordinances; to whom the promise of the new heart is made, and in whom it is fulfilled, *Isa.* 59. 21, *As for me, this is my covenant with them, saith the Lord, My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, saith the Lord, from henceforth, and for ever.*

3. We are to distinguish betwixt Christs act of Suretiship and undertaking; and some benefits which by concomitancy redound to them, for whom he never was made Surety: for many hypocrites and reprobates that have the Gospel preached by concomitancy, because they are mixed with the Elect, in the habitable parts of the earth, and Societies of men, where these have their abode; yet Christ was never undertaker for them, nor doth the preaching of the Covenant come to them from Christ, as their Surety: but this benefit they have by Christs undertaking and Suretiship for the elect that are among them, and for the Elects sake, concerning whom Christ
under-

undertook to preach the Covenant to them; and to fulfil it in them; therefore he is a light to the Gentiles, *Iſa.* 40. 6. with *Aſ.* 13. 26, Men and brethren, children of the ſtock of Abraham, and whoſoever among you feareth God, to you is the word of this ſalvation ſent. *2 Cor.* 4. 15, For all things are for your ſakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God. *Joh.* 17. 19, And for their ſakes I ſanctiſie my ſelf, that they alſo might be ſanctified through the truth.

Theſe things premixed, we answer to the queſtion; 1. Negatively. 1. Sure he was not made Surety, Chriſt did not undertake for all Mankind, in whom was ever the breath of life, the Reprobate as well as the Elect, Cain as well as Abel, Judas as well as Paul, (as Socinians and Arminians tell us) for the Apoſtle's [all], *1 Tim.* 2. 6, Who gave himſelf a ransom for [all], to be teſtified in due time: can be no more than Chriſt's many. *Mat.* 20. 21, And to give his life a ransom for many, *Heb.* 9. 28, So Chriſt was once offered to bear the ſins of many; and unto them that look for him, ſhall he appear the ſecond time without ſin unto ſalvation. 2. Sure he was not Surety, nor did undertake for all theſe who are within the viſible Church, or within the Covenant externally: for many of theſe were neither given to him by the father, nor undertaken for by him, *1 Joh.* 2. 19, They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifeſt, that they were not all of us. *Mat.* 22. 14, For many are called, but few are choſen. 3. He was not made Surety for all men conditionally, to wit, if they ſhould believe: for, 1. His Suretiſhip was an abſolute act of his own will and grace, and doth not depend upon our will, over which Chriſt hath the dominion, *Joh.* 6. 37, All that the father giveth me, ſhall come to me: and him that cometh to me, I will in no wiſe caſt out. *Zech.* 10. 8, I will hiſs for them, and gather them, for I have redeemed them. 2. It was part of his undertaking; to purchaſe by the meir of his death, grace to bow our will, and to heal our nature, *Heb.* 10. 10, By the which will we are ſanctified through the offering of the body of Jeſus Chriſt, once for all. *Iſa.* 42. 4, He ſhall not fail, nor be diſcouraged, till he have ſet judgment in the earth, and the iſles ſhall

shall wait for his law. 3. God knew them all particularly, whom he gave to Christ, to be ransomed by him; and Christ knew them all by name, for whom he did undertake: therefore we read of *names written in the lambs book of life*, Rev. 21.27.

2. We answer affirmatively, That Christ undertakes in his bargain of Suretiship, only for the Elect, Christ from eternity came under an act of cautionry for all these and no other.

For, 1. No other were given to him by the Father: but these were given unto him, and without question he became Surety for none but these who were given to him by his father, *Joh. 17. 2, 19, That he should give eternal life to as many as thou hast given him. And for their sakes I sanctifie my self.* *Joh. 6. 37, All that the father giveth me, shall come to me: and him that cometh to me, I will in no wise cast out.* *Joh. 10. 28, 29, And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. My father which gave them me, is greater then all: and no man is able to pluck them out of my fathers hand.*

2. He became Surety for none but for those for whom he died, and in whose stead he answered the demands of the Law, and satisfied the Justice of God; now he died only for the Elect, *Rom. 8. 33, 34, Who shall lay any thing to the charge of Gods elect? it is God that justifieth. Who is he that condemneth? it is Christ that died; yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.* *Joh. 10. 11, I am the good shepherd: the good shepherd giveth his life for the sheep.* 3. He did undertake for these only for whom he doth pray and intercede with God, and these were only the Elect, *Joh. 17. 9, I pray for them, I pray not for the world: but for them which thou hast given me, for they are thine.* 4. He did undertake for these only, for whose believing his father did undertake to him, and these were only the Elect, *Isa. 53. 10, 11, And the pleasure of the Lord shall prosper in his hand. He shall see of the travel of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many: for he shall bear their iniquities.* 5. He did undertake for these only, in whom the Covenant is fulfilled, upon whose hearts it is really acted, so
that

that a new heart is given to them, and life eternal, and these were only the Elect, Jer. 31. 32, 33, *Not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt, which my covenant they break, although I was an husband to them, saith the Lord. But this shall be my covenant that I will make with the house of Israel, after these days, saith the Lord, I will put my law in their inwards parts, and write it in their hearts, and will be their God, and they shall be my people. Joh. 17. 6, I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.*

And this is as sad news to many of you who heard this Gospel, as it is glad news to these who receive it, and believe in Christ: wo to them who have not this undertaker for them, for the Law must have a satisfaction by the eternal undoing of all these.

5. Let us consider for what Christ is engaged by his Suretiship: That this may appear, we shall take notice of some distinctions, which speak the extent of his undertaking for his people. He was a Surety and undertaker, 1. In his state, and in his actions. 2. In Earth, and in Heaven. 3. In our stead, and in our behalf. 4. To us-ward, and to God-ward.

1. I say, Christ is a Surety for his people, in his state, and in his actions: that is, 1. In whatsoever state and condition Christ was, in that state and condition he doth sustain our persons, and is surrogate in our place and condition, (for so much his Suretiship doth import, as I have already shewed) when he was in a state of *humiliation* here, upon the earth, in that low condition, he did sustain the persons, and bear and represent the state and condition of his poor broken people: he was surrogated a Surety to sustain their *Legal state*, or the state wherein they are by the violation of the Law and Covenant of works, Heb. 2. 14, *Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil. Gal. 4. 4, But when the fulness of the time was come, God sent forth his Son made of a woman, made under the*

the law. Rom. 8. 3, For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh; and for sin condemned sin in the flesh. Again, in his exaltation, Christ doth sustain the persons, and represent the condition of the Elect, unto the which they are advanced by the Covenant through him: and therefore the Scripture holds him forth in his resurrection and ascension, &c. as representing the state of the Elect: He is in heaven this day, saith the Scripture, for us, sustaining our state, and glorified condition, till we come there; taking possession of our inheritance, unto which he hath acquired for us a right, Heb. 6. 20, Whither the fore-runner is for us entred, even Jesus. Heb. 9. 24, For Christ is not entred into the holy places made with hands, which are the figures of the true: but into heaven it self, now to appear in the presence of God for us. 2. In his actions, he acted our parts; especially in what he did, or in what befel him here upon the earth: for it was his end of coming down into this world to act our parts; and to have acted upon him, what should have been done to us: he died as our Surety, and he arose as our Surety; Justice smote him as our Surety, he was taken into prison, and to judgment, and was condemned as our Surety, being numbred among transgressors; and again, he was taken from the prison and judgment, as our Surety, being justified when he payed the Debt; and by vertue of that communion which we had with him in all these actions of his, he being our Surety, and sustaining our Law-place and room, by a just law, these things are reckoned unto our account, whose persons he sustained, and whose parts he acted, Isa. 53, throughout. Rom. 4. last, Who was delivered for our offences, and was raised again for our justification. 1 Pet. 3. 18, For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God.

Christ set
forth. Self.
cap. 4.

3. sustaining the condition of all men, and therein being a type of Christ, 1 Cor. 15. 22, 48. and Rom. 5. 14, Fitly, and at large applied, by Mr. Thomas Goodwin.

2. Christ was a Surety on *Earth*, and he is a Surety still in *Heaven*: Christ is as well a Surety in his *intercession*, as he was in his *death*; for beside all that Christ did upon earth
for

for discharging his undertaking unto God for his people, he stands yet engaged in Heaven as an undertaker for them, and shall not be acquitted of all his engagements, until he have brought all the Elect company, as safe there as he came himself, *Joh. 17. 24, Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of the world.* Therefore the Apostle, *Heb. 7. 22, By so much was Jesus made Surety of a better Testament.* After he hath made mention of the Suretiship of Christ, he instanceth in his intercession and continuing a Priest for ever, *vers. 23, 24, 25.* Shewing, that because he is engaged as a Surety, therefore he intercedes to save to the utmost.

That this may be yet more plain; consider, 1. That the Suretiship of Christ, as it was acted in a free Covenant and transaction betwixt *Jehovah* and Christ, doth not only relate unto the justification of the Elect, but also to their Salvation, *Isa. 53. 11, He shall see of the travel of his Soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.* *Rom. 5. 9, 10, Much more then, being now justified by his blood, we shall be saved from wrath through him.* For if when we were enemies, we were reconciled to God by the death of his Son: much more being reconciled, we shall be saved by his life. And therefore as long as the persons of any for whom he died, remain still unsaved, he is not acquitted of this Suretiship and engagement, but after that he hath payed a price to justice for them, there remains an obligation upon him, to bring these for whom he died to glory, *Heb. 2. 10, For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.* 2. Consider that the being part of his Covenant of Suretiship to be performed, as long as the persons of any of the Elect are yet unsaved to the utmost, the performance of that which is behind of his engagements is ascribed to his intercession, which he is now performing in heaven, and therefore he must intercede in Heaven, as Surety of the better Testament, *Heb. 7. 22, to 25.* with *Rom. 5. 10.* and *Rom. 8. 34, Who it he that condemneth?*

it is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

3. Consider, that unless he were a Surety in Heaven, and acted therein that Covenant relation by his intercession, all his other actions as Surety of the Covenant would be to little purpose for our behoof: for it is this part of his Suretiship that maketh his satisfaction to the Law effectual for the good of the Elect; this is it which putteth life in the death of him who died in our stead and room; and without this, the blood of the Surety had been shed in vain. For this is the very application of it, and sprinkling the blood of the Covenant upon us, *Heb. 9. 19, 20, 24, For when Moses had spoken every precept to all the people according to the law, he took the blood of Calves and Goats, with water and scarlet wool, and Hyssop, and sprinkled both the book and all the people, saying, this is the blood of the Testament which God hath enjoined unto you.*—For Christ is not entered into the holy places made with hands, which are the figures of the true: but into heaven is self, now to appear in the presence of God for us, *Heb. 7. 22, 25. By so much was Jesus made Surety of a better Testament.*

—Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. *1 Joh. 2. 1, 2, My little children, these things write I unto you, that ye sin not: and if any man sin, we have an advocate with the father, Jesus Christ the righteous; and he is the propitiation for our sins,* 4. Consider, that as his soul and his life was at the stake, and was pawned for that part of his Suretiship that was to be performed on earth, to wit, the paying of a price to Justice: so his Honour lies yet at the stake and in pawn for that part of his engagement which is to be performed in heaven by his intercession: so that as it behoved him to have lien in prison for ever, and the soul to have been left in the grave, unless he had payed his Debt, and made satisfaction to Justice, his Soul being in our souls stead as a Surety, so his honour (I say) lieth still at the stake for all his peoples compleat Salvation: inasmuch that Heaven cannot hold him if he bring not them there, he shall not have the glory of a perfected Saviour and Surety, if he perform not his engagement to save them to the utmost; yea, he must quit heaven if he bring not his people

people thither, for whom he undertook, See Joh. 6. 57, *As the living father hath sent me, and I live by the father: so he that eateth me, even he shall live by me.* Joh. 17. 1, 4, 12, 24, *Glorifie thy son, that thy son also may glorifie thee.*—*I have glorified thee on the earth: I have finished the work which thou gavest me to do.*—*While I was with them in the world, I kept them in thy name: those that thou gavest me, I have kept, and none of them is lost, but the son of perdition, that the scripture might be fulfilled.* Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of the world, Heb. 2. 10, *For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.* He speaks for his brethren as Judah did for little Benjamin, Gen. 43. 9. 3. Christ is a Surety in our stead, and in our behalf. 1. I say, in most things which Christ did as a Surety of the Covenant, he did them in our stead and room; he did them as a person representing us; and we did them in him by vertue of that communion that is betwixt the Surety and the Debtor: when he died, he died in our stead, and we died in him; there we paid the Debt: when he arose and ascended, he rose in our stead, and we rose and ascended in him; there we had a discharge and liberation when he had it, &c. Rom. 6. 6, 8, *Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.*—*Now if we be dead with Christ, we believe that we shall also live with him.* 1 Cor. 15. 22, *For as in Adam all die, even so in Christ shall all be made alive.* Eph. 2. 5, 6, *Even when we were dead in sins, he hath quickened us together with Christ (by grace ye are saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus.* 2. Yet there are some things which Christ the Surety performed wholly for us indeed, and on our behalf; but he cannot be said to perform them in our stead, or to act our part in them, that is, to act these things as that which we should have done: such was his incarnation and taking of our nature upon him, and the taking of our Law place upon him, which were acts of Christ the Surety of the Covenant, and unto which he

See Mr. Tho.
Goodwin,
Christ set
forth. Sa. 7. 5.
c. 4. pag. 149.

had voluntarily engaged himself by his Covenant of Suretyship with God, *Gal. 4. 4. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law. Heb. 10. 5, 7. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me: then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God.* Yet he cannot be said properly to have done these things in our stead, though he did them on our behalf, and wholly for us; for these were the very foundation of all that he acted in our stead, and opened the way to his acting as our Surety, in our stead; by these acts he put himself in our stead, that he might act our part, being found in our nature, state and condition, *Rom. 8. 3, For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, Phil. 2. 6, 7, Who being in the form of God, thought it not robbery to be equal with God. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.* Such also is his intercession in heaven: for though he intercede as a Surety in Heaven, and on our behalf; yet he doth it not in our stead: for it cannot be said that we intercede in him: for this is the accomplishment of all the work, and so proper to himself only as Mediator, being the Crown of all his works of Mediation.

4. Christ is a Surety on Gods part to man, and on mans part to God.

1. I say, Jesus the Mediator of the new Covenant, is a Surety for God to man: that is, he who made faith upon the Covenant on Gods behalf, who is engaged to make good all the promises thereof to us: and upon this head the Socinians and we differ not; for in this sense the Apostle calleth Jesus the Surety of a better Testament (though not only in this sense as they affirm), *Heb. 7. 22.* And in this sense Jesus may be called Surety of the Covenant, for four reasons, or in four respects: 1. As he is a party contracting on Gods behalf with his people, because Christ is he who makes the Covenant and all the promises; he who contracteth a Covenant with us in his fathers name. He is the Angel of the Covenant, *Mal. 3. 1.* who said to Moses, *I am the God of thy fathers,*

Dr Lushington
comment. ad
Heb. 7. 22.
Grotius ad *Heb.*
7. 22.

fathers, *Act. 7. 32, 38.* 2. As he is undertaker and engager for God, to make his promises good to us; because he undertaketh on Gods part, that all his promises shall be made good and effectual to us-ward. Therefore we find that these Scriptures of the old Testament, which promise the fulfilling of the Covenant in the Elect, and the acting of it upon their hearts, the promises of a *new heart*, and of *forgiveness* and *perseverance*, &c. *Jer. 31. 34.* and *32. 39, 40.* The making of these promises, and undertaking for Gods making them good, is ascribed to Christ by the Apostle, *Heb. 8. 6, 8, 10, 11, 12.* 3. As he is performer of what God hath promised: because Christ doth not only undertake for God, but he dischargeh his undertaking for him, by fulfilling these promises; for Christ is he who performeth and fulfilleth the promises of God unto his people, even he who appeared to Moses in the Bush, and had an active hand in the delivery of his Church out of Egypt, whereby he fulfilled the promise made to Abram, *Gen. 15. 14.* This was he that saw their affliction, and came down to deliver, *Act. 7. 34.* And was with them all the way in the Wilderness, *1 Cor. 10. 9.* *Exod. 23. 21.* This is he who is advanced above Moses, as a more spiritual and effectual Minister and Priest, who setteth the Covenant on his peoples hearts, *Heb. 8. 6, 10.* 4. As he is confirmer of the Covenant, because he ratified it on Gods part: for in him all the promises thereof are yea, and in him they are Amen, *2 Cor. 1. 20.* For as they are made to him *eminently* as the chief heir of the promises; and for him, as he by whose merit the grace promised is given to us, and so also the promises are made firm and stable to us in him and through him, who did ratifie the Covenant, *Gal. 3. 15, 17, 19.* Brethren, I speak after the manner of men: though it be but a mans covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. And this I say, that the covenant that was confirmed before of God in Christ, till the seed should come to whom the promise was made. *Heb. 9. 16, 17.* For where a Testament is, there must also of necessity be the death of the Testator. For a Testament is of force after men are dead: otherwise it is of no strength at all, whilst the Testator liveth. And who did make saith, for confirming all things whatsoever are promised in it, *Job. 5. 24.* Verily, verily I say unto

you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life. And in this respect mainly some learned expositors understand, *Heb.* 7. 22, Christ to be called *Surety of a better Testament*, because he did confirm it. Unto this part of Christs Suretiship doth Mr. Brinsley refer the assurance given unto us by Christs word, *Joh.* 5. 24. by his works, *Joh.* 5. 36. *Mark* 16. 17, 20. by his blood, *Heb.* 9. 12, 17. *Zeck.* 9. 11. and by his spirit, *Rom.* 8. 16. 1 *Joh.* 9. 8. Which you may read at more length in his treatise of the Mediator, pag. 145, &c.

Cat. Racov. c.
8. p 183, 184.

Socin. de servat. lib. 2. c. 8.
Jo. Crell. advers. Grot. p. 1.
c. 5.

Ja. Arm. ex am. Perkins. edit. Bertiana. p.
676.

Jo. Schlichting ad Heb. c. 7. v.
22.

2. Christ is Surety of the Covenant for mans part to God : this is denied by the *Socinians*, who will have him *Surety* of the Covenant *only* in the sense before mentioned : and upon the matter the same is denied by *Arminians* also. Let us endeavour to clear and establish the truth.

We may sum up Christs Suretiship for man to God in these three parts : The first relates unto the violation of the Law, and broken Covenant of works. The second unto the performance of the Condition of the new Covenant ; yea, even of the preceptive part of the Law and Covenant, in so far as it stands in force towards believers. The third relateth unto the persons of those for whom he hath undertaken what the Law did threaten, and what the Gospel doth command. In all these three parts of his Suretiship, 1. We are still to distinguish his undertaking from his discharging of that which he undertook : for in all thing appertaining to his Suretiship, he did first undertake (as I have shewed) by an eternal agreement with his father, and afterwards he did fulfil and discharge his undertaking. 2. We are to consider, that though his undertaking in all these parts of his Suretiship for man, was at once by one eternal act and Covenant of Suretiship with God ; yet his discharging of that undertaking, is brought about in different periods of time, so as at one time he satisfies for the breach of the first Covenant : at another time he fulfilleth the condition of the new Covenant in his people, and at another time he fulfilleth what he undertook concerning their persons, to save them compleatly, which may remain unperformed when the former two are discharged. For it was not the intent of God, that by Christs Suretiship the sinner

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finer should be immediately delivered from the whole curse of the Law, and invested in the whole blessing of the new Covenant. 3. There is an order of Christs discharging his intire Suretiship for the Elect: for Christs satisfaction to the Law goes before the new Covenant, and treating of new conditions for the sinner: there can be no treating on new terms till the old be satisfied; and again, both these go before the performance of some things which Christ the Surety hath undertaken concerning the persons of the Elect: for a person loosed from the law, and married to another husband, may yet remain without a performance of some things which Christ hath undertaken for him: whereof read, *Rom. 7. 3, to 24. Heb. 2. 14, 15. Gal. 4. 4, 5, 6. and 3. 21, 25. Eph. 1. 13.*

And, 1. Of Christs Suretiship for man to God, as it relates to the violated Covenant of works: this comprehends two things: 1. Christs *surrogation* in our place, whereby he put himself in our room, and took upon him our Law-place and Condition, *Gal. 4. 4, He was made under the law*; he put his Soul in our Souls stead, so that he might be in that condition Legally, wherein we had put our selves through our non-performance of the Covenant of works, *2 Cor. 5. 21, He was made sin for us*. He stood in the sinners Law-place; for having by his Suretiship put his name in our bond, then he was in our stead as the Scripture speaks of Sureties, *Gen. 41. 23*. 2. This comprehends Christs *satisfaction*, who being substitute in our stead and place, did undergo the penalty and curse of the violated Law, and so did perfectly satisfy the Justice of God for our non-performance of the Condition of the Covenant of works. In regard of this satisfaction, it is, that the Scripture saith, *Isa. 53. 6, The Lord laid upon him the iniquities of us all*: that is, not the evil and pollution of them (for Christ was not intrinsically and physically the sinner), but the guilt and penalty belonging to them (for he was Legally the sinner); and God charged it upon him as the *Creditor* chargeth a Debt upon the *Surety*, requiring a satisfaction of him: The like equivalent expressions we find, *v. 7, 8, 10, 11, 12, He was oppressed, and he was afflicted*; or as the words may be rendered, *it was exacted: and he answered*: that is, God required satisfaction for our sins, and his Son

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Sib. lib. v. 1.
contra Socin.
lib. 2. c. 7.
Grot. de iustis.
c. 9.

Mr. Ruthen.
treatise of the
Covenant, p. 2.
2. c. 3.
Brief, of the
Mediator, p. 2.
72, &c.
Dr. Owen.

(as our Surety) answered for us, *Lo, I come*, Heb. 10. 5, 7. Their curse be upon me; let the law exact, and I will answer; let Justice finite, and I will bear the punishment for them: and unto this satisfaction do these Scriptures relate, which so often mentions Christs dying *for us*, suffering *for us*, being made a curse *for us*, a ranfome *for us*, a Sacrifice and propitiation *for our sins*, &c. 1 Pet. 2. 21. and 3. 18. 2 Cor. 5. 14, 15. Heb. 2. 9. Rom. 5. 8. Mat. 20. 28. Gal. 3. 13. 1 Joh.

2. 2. Now to die *in our stead*, *vice nostra*: which is so abundantly proved in the learned Covenant, p. 2. treatises of other men more worthy to hold forth light in this point, that I Judg needless to insist upon it, but rather do refer you to them. Only ere I leave this, let me leave with you these three advertisements concerning Christs satisfaction for our violation of the Covenant of works.

1. Though our punishment and suffering should have been eternal, because we could never out-satisfie; yet the sufferings of Christ, because of the dignity of the person, *God-man*, were perfectly satisfactory in a short time.

2. Christ payed not the *idem*, but the *tantundem*; not the same that was *due*, but the *value*: for he suffered not the same pain, *numero* in number, but *specie* in kind.

3. Yet its one and the same satisfaction in the Laws sense, which Christ payed, and which we owed, in respect that the Law doth not require of the Surety to pay the same sum in number, which the Debtor borrowed: 'tis satisfaction, if the same *in specie*, in kind, or in value be paid.

2. Another part of Christs Suretiship for *man to God*, relateth to the condition and commands of the new Covenant: for Christ is not only Surety for satisfying the violated Law, and broken Covenant of works *for us*; that is, in our stead; but he is also Surety for performing of the Condition and Commands of the Gospel and new Covenant *in us*, that is, for our performing of them through his grace working in us, (for the act is ours though we be acted by grace) and for our obedience to the preceptive part of the Law, which is not annulled, nor repealed, but stands yet in force towards believers.

1. I say, he is Surety to God for our performance of the condition and commands of the Gospel or new Covenant; and this

this reacheth unto all things whatsoever, which are commanded in the Gospel as conditions of righteousness and life; all which he undertaketh to work in us, and so far to enable us to endeavour these things, that in the performance thereof we shall be accepted, *Phil. 2. 13, For it is God which worketh in you, both to will and to do of his good pleasure. Phil. 4. 12, I can do all things through Christ which strengtheneth me. 2 Cor. 9. 8, And God is able to make all grace abound towards you, that ye always having all sufficiency in all things, may abound to every good work.* And this is his undertaking, for grace to be given unto us out of the store-house and treasury of his fulness, *Joh. 1. 16, And of his fulness have all we received, and grace for grace. Col. 2. 9, 10, For in him dwelleth all the fulness of the Godhead bodily. And ye are compleat in him, which is the head of all principality and power.*

More particularly: by this part of Christs Suretiship for man to God, he is engaged, and he is undertaker: 1. For our believing, that we shall come and subject our consent unto the Gospel of Jesus Christ, *Joh. 6. 37, All that the father giveth me, shall come to me: and him that cometh to me, I will in no wise cast out. Joh. 12. 32, And I, if I be lifted up from the earth, will draw all men unto me. 2 Cor. 9. 13, Whiles by the experiment of this ministration, they glorifie God for your professed subjection unto the Gospel of Christ.* 2. For our obedience, that we shall bring forth the fruits of holiness and new obedience, that we shall serve him from a principle of Love, who was made Surety for us, *Ezek. 36. 27, And I will put my spirit within you, and cause you to walk in my statutes: and ye shall keep my judgments, and do them. Heb. 8. 6, 7, 10, 11. Joh. 17. 6, Thine they were, and thou gavest them me; and they have kept thy word. 2 Cor. 5. 14, 15, For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead. And that he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them, and rose again.* 3. For our perseverance: Christ as Surety stands engaged for the perseverance of the weak believer, that his faith shall not fail, but that he shall endure unto the end, *Luk. 22. 32, But I have prayed for thee, that thy faith fail not. John 17.*

12, *While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost.*

2. Again, by this part of Christs Suretiship, he is undertaker and engager, to make all these things which are required of us, both possible and certain in the performance.

1. To reveal and manifest the way of righteousness and life, through the new Covenant, *Joh. 17. 6, I have manifested thy name unto the men, which thou gavest me out of the world.*

2. To make the condition of the new Covenant, possible and practicable, which considered with relation to our own strength, are as impossible to man now, as the conditions of the first Covenant are, *Joh. 6. 44, No man can come to me, except the father which hath sent me, draw him.*

2 Cor. 3. 5, Not that we are sufficient of our selves to think any thing as of our selves: but our sufficiency is of God. Joh. 15. 5, For without me ye can do nothing.

And this part of Christs Suretiship doth put his people in such condition, by the power which they shall receive from the grace of Christ, as *Adam* was in, by the power which he received from God by nature; and this is done by healing our nature, and creating and infusing new habitual grace, whereby he makes the conditions of the new Covenant practicable and possible to man through the power of grace received from Christ; as it was possible for *Adam* to have performed the conditions of the first Covenant, by the power which he received by nature, *Phil. 4. 13, I can do all things through Christ which strengtheneth me.* But this is not all.

3. Christ as Surety for man to God, engageth not only to make the conditions of this Covenant possible (as the conditions of the first Covenant were to *Adam*); but also to make them Sure; he undertaketh to ensure his peoples performance of the things required of them by the Covenant of grace, whether they be such things as are required of them by meer commands which hold forth the Duties of the confederates; or if they be required of them by commands which are also conditions of the Covenant, by the obedience or disobedience whereof they must live or die; such as the command of believing, *Joh. 3. 36, He that believeth on the Son hath everlasting life; and he that believeth not the Son, shall*

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not see life: but the wrath of God abideth on him. Act. 16. 31, And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thine house. 1 Joh. 3. 23, And this is his commandment, that we should believe in the name of his Son Jesus Christ, and love one another, as he gave us commandment.

And this which Christ engageth that his people shall receive of him through grace, is much more than Adam received by nature; for he had not his performance of the conditions of that Covenant, and his standing ensured to him: he had but a possibility to have performed conditions that were commanded him, but no certainty. Now we know that things may be possible, both considered in themselves, and considered with relation to the Agent; which notwithstanding from some other cause and defect, may resolve in a non-futurition; yea, for all that, it may be certain that they shall never be, and come to pass, as was Adams standing and performing the conditions of the Covenant of works. But now by Christs Suretiship for his people, he is engaged for their standing, and for their actual performance of the conditions of that Covenant of grace, they are not only put into a possibility of standing, but they are put into such a certainty by the Suretiship of Christ, that they are exempted from the possibility of non-performance of the conditions of this Covenant, Luk. 22. 32, But I have prayed for thee, that thy faith fail not. Mat. 16. 18, And upon this rock will I build my Church, and the gates of hell shall not prevail against it. 1 Pet. 1. 5, Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Jer. 32. 39, 40, And I will give them one heart, and one way, that they may fear me for ever, for the good of them, of their children after them. And I will make an everlasting covenant with them, that I will not turn away from them, to do them good: but I will put my fear in their hearts, that they shall not depart from me.

3. By this part of Christs Suretiship for man to God, and in order to the making the conditions and commands of the new Covenant possible and certain in the issue, he is engaged for giving *habitual* grace, and for giving *actual* influences. 1. Habitual grace, Christ as Surety of the Covenant did undertake to give to his people the immortal seed of God, to repair that defaced Image of God in man, by a new creation of

the habits of grace in him: he is engaged to give a new stock of grace to man, who had once before banquered out; a stock that shall thrive in his hand; and wherewith he shall never henceforth play the bankrupt: this is the new heart, and the new spirit promised by Christ who made the Covenant, and engaged to fulfil, and to act it upon the hearts of his people, *Ezek. 36. 26, A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.* Jer. 31. 33, *But this shall be the covenant that I will make with the house of Israel after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and I will be their God, and they shall be my people.* Heb. 8. 6, 10, 11, 12. 2. Christ is engaged, and hath undertaken for actual influences, *Ezek. 36. 27, And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.* Isa. 44. 3, *For I will pour water upon them that are thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine off-spring.* Because God hath contrived the business so, that no created thing should act independently of him, without the spirit, without influences; not Adam in his integrity, not the Angels, not the holy humane nature of Christ, *Isa. 42. 1, 2, Behold my servant whom I uphold, mine elect in whom my soul delighteth: I have put my spirit upon him, he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the streets.* And since habitual created grace can neither preserve it self, nor act it self, nor encrease it self without influences, therefore Christ as Surety for man to God, did engage for actual influences, whereby habitual grace might be acted, unto a performance and fulfilling of these things which are conditions or commands in the Covenant upon our part: and by this he stands engaged, 1. For actual bowing of our wills, and determining our hearts to believe, and to believe to the end; to draw forth these habits to act lively, sound faith, the first act whereof is a performance of the condition of the new Covenant, *Joh. 6. 37, All that the father giveth me, shall come to me.* Joh. 12. 32, *And I, if I be lifted up from the earth, will draw all men unto me,* 2. He stands engaged for the preservation

preservation of these habits of grace, that howsoever they may be weakened, and it may be also diminished through our ill using of that stock, yet they shall never be lost, neither shall the stock of habitual grace come to nothing, *Luk. 22. 32, But I have prayed for thee, that thy faith fail not. 1 Joh. 3. 9, Whosoever is born of God, doth not commit sin, for his seed remaineth in him: and he cannot sin, because he is born of God.*

3. He stands engaged for our using and exercising habitual grace, after that he hath freely given it, that he shall by actual influences make us trade with those talents, and not suffer them to lie by us, without making use of them. *Ezek. 36. 27, And I will put my spirit within you, and cause you to walk in my statutes; and ye shall keep my judgments, and do them. Psal. 119. 32, 35, I will run the way of thy commandments, when thou shalt enlarge my heart.---Make me to go in the path of thy commandments: for therein do I delight.*

4. Christ is engaged for the liveliness of our graces: that he shall not only keep them from dying, but shall keep them in good condition, fresh and green, *Psal. 1. 3, And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season: his leaf also shall not wither, and whatsoever he doth shall prosper, Joh. 4. 19, Yet a little while, and the world seeth me no more: but ye see me: because I live, ye shall live also. Psal. 92. 12, 13, 14, The righteous shall flourish like the Palm-tree: he shall grow like a Cedar in Lebanon. Those that be planted in the house of the Lord, shall flourish in the courts of our God. They shall still bring forth fruit in old age: they shall be fat and flourishing.*

5. Christ is engaged for the encrease and growth of these habits of grace; to make our stock to grow among our hands, to make our faith, love, diligence in duty; delight in God, knowledg of himself, &c. to grow, and our fruit to abound and to grow in quantity and quality, in bigness and ripeness, more fruit; and sweeter fruit; more savory to his taste, *2 Cor. 9. 8, And God is able to make all grace abound towards you, that ye always having all sufficiency in all things, may abound to every good work. Joh. 15. 4, 5, Abide in me, and I in you: as the branch cannot bear fruit of it self, except it abide in the Vine: no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the*

same bringeth forth much fruit : for without me ye can do nothing. 2 Thess. 1. 3, We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all towards each other abundantly.

6. Christ stands engaged for our up stirring; when we have given his work in us a back-set, and brought grace to a low ebb: when we have contracted laziness, and a numbness of spirit upon our selves, so that we either drive heavily, or cannot stir at all in his ways; he is engaged to oil our wheels, that we may recover a sweet facility and easiness in his ways: and to blow upon us, when we are calmed, and cannot fetch the wind to our selves, Song. 4. 16, *Awake, O North wind, and come thou south, and blow upon my garden, that the spices thereof may flow out: let my beloved come into his garden, and eat his pleasant fruits.* Song. 5. 4, *My beloved put in his hand by the hole of the dore, and my bowels were moved for him.* Song. 6. 12, *Or ever I was aware, my soul made me like the charrets of Amminadab.* Isa. 64. 5, *Thou mettest him that rejoiceth and worketh righteousness, those that remember thee in thy ways. Behold, thou art wroth, for we have sinned: in those is continuance, and we shall be saved.* I say, that Christ stands engaged, not only for our performance of Gospel-conditions and commands, but also for our obeying and performing the preceptive part of the Law: for clearing of this, I shall lay down these five assertions.

1. The Law, as it commandeth and directeth obedience according to the will of the Law-giver, is not repealed, annulled, or abrogated by Christ and by the Gospel: though the Law considered as a Covenant, holding forth obedience to the commands thereof, as a possible way of Life, be annulled and abrogated: See Rom. 3. 20, 23, 28, *Therefore by the deeds of the Law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.---For all have sinned, and come short of the glory of God.---Therefore we conclude, that a man is justified by faith, without the deeds of the law.* Rom. 8. 3, *For what the law could not do, in that it was weak through the flesh, &c.*

2. The Law which first commanded perfect obedience as a possible way of life, may be, and is continued for other uses and

and ends than for that: such as to direct, command, prohibit, promise, threaten, and to prove the loyalty even of Christs Subjects, Rom. 3. 27, 31, *Where is boasting then? it is excluded: by what law? of works? nay: but by the law of faith.*---Do we then make void the law through faith? God forbid: yea, we establish the law. Rom. 7. 7, 9, 12, *Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not cover.*---For I was alive without the law once: but when the commandment came, sin revived, and I died.---Wherefore the Law is holy, and the commandment holy, and just, and good.

3. The Law as it is continued, and in force towards believers, is reduceable to the new Covenant, and doth more properly appertain to it, than to the Covenant of works: For, 1. It is the law, as 'tis delivered up and put into the hands of Christ to be managed and used by him, for the advantage of his Subjects and Kingdom, by the new Covenant; and that is for other uses and ends than those for which it was first given, Gal. 3. 19, 21, 24, 25, *Wherefore then serveth the law? it was added because of transgressions, till the seed should come, to whom the promise was made; and it was added by Angels, in the hand of a Mediator.*---Is the law against the promises of God? God forbid: for if there had been a law given, which could have given life, verily righteousness should have been by the law.---Wherefore the law was our School-master to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a School-master. Rom. 10. 4, *For Christ is the end of the law for righteousness, to every one that believeth.* 2. 'Tis the Law as its qualified by Christ, who gave out a new edition of the commands thereof (without detracting from the old) as his Law in the new Covenant, whereby his Subjects might know his will, which they must endeavour to obey, Joh. 13. 34, *A new commandment I give unto you, that ye love one another, as I have loved you, that ye also love one another.* Mat. 5. 17, 21, 22, 27, 28, *Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil.*---Ye have heard, that it was said by them of old time, thou shalt not kill: and whosoever shall kill, shall be in danger of the Judgment. But I say unto you, That whosoever is angry with his brother without

without a cause, shall be in danger of the Judgment: and whosoever shall say to his brother, *Racha*, shall be in danger of the Counsel: but whosoever shall say, *Thou fool*, shall be in danger of Hell-fire.---To have heard that it was said by them of old time, thou shalt not commit adultery. But I say unto you, that whosoever looketh on a woman to lust after her, he hath committed adultery with her already in his heart, &c. And this new giving out of the commands and preceptive part of the Law and Covenant of works, did neither derogate from the substance of the Law, nor from the authority and binding force thereof, by virtue of the first Covenant, to which it did appertain; but did rather super-add a new and perswasive obligation, 2 Cor. 5. 14, 15, *For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead. And that he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them, and rose again.* Rom. 6. 1, 2, *What shall we say then? shall we continue in sin, that grace may abound? God forbid: how shall we that are dead to sin, live any longer therein?*

4. Though the Law and preceptive part of the Covenant of works doth appertain to the new Covenant, yet are not the commands and conditions thereby required, and the obedience given thereunto, conditions of the new Covenant, which standeth only of faith, Rom. 4. 5, 16, *But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.*---Therefore it is of faith, that it might be by grace, to the end the promise might be sure to all the seed; not to that only which is of the Law, but to that also which is of the faith of Abraham, who is the father of us all. Act. 16. 31, *And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thine house.* For, 1. This were upon the matter to confound the conditions of the two Covenants, which are stated as so contra-distinguished in terms, that there is no mixture nor semblance of mixture to be admitted, Rom. 9. 31, 32, *But Israel which followed after the Law of righteousness, hath not attained to the Law of righteousness. Wherefore? because they sought it not by faith, but as it were by the works of the Law: for they stumbled at that stumbling stone.* Rom. 10. 3, 4, 6, 8, *For they being ignorant of Gods righteousness,*

righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness, to every one that believeth, &c. 2. If this obedience to the preceptive part of the Law, which is yet of force to believers, and required by the Gospel, were the condition of the new Covenant, then perfect obedience to the Law should still be the condition of the new Covenant, so far as much as the Law doth still command that to believers, and it is their sin that they do not come up to the obedience thereof, *Gal. 2. 21, I do not frustrate the grace of God: for if righteousness came by the law, then Christ is dead in vain.* Rom. 7, through-out.

3. Christ's undertaking to God for our subjection and obedience to the Law, is not so to be understood, as if he had undertaken that the Law should have perfect obedience from us, and in us, in this life: for if he had been Surety for that, it should also have been performed. But by his Suretyship for our obedience to the law, we mean, 1. That he hath undertaken for our subjection to it as a rule, unto which his people shall submit, and whereof they shall accept, *Luk. 1. 74, 75, That he would grant unto us, that we being delivered out of the hands of our enemies, might serve him with out fear, in holiness and righteousness, &c.* Rom. 7. 12, *Wherefore the law is holy, and the commandment holy, and just, and good.* Psal. 119. 97, *O how love I thy law: it is my meditation all the day.* 2. For the universality of our obedience to it, that our obedience shall be equable and uniform, and that there shall not one command of it be slighted by his people, *Ezek. 36. 27, And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.* Psal. 119. 6, 128, *Then shall I not be ashamed: when I have respect unto all thy commandments. --- Therefore I esteem all thy precepts concerning all things to be right: and I hate every false way.* 3. For the sincerity of our obedience, that shall sincerely obey and fulfil the commands of the Law, *Rom. 6. 17, But God be thanked, that ye were the servants of sin: but ye have obeyed from the heart that form of Doctrine which was delivered you.* 4. For the reality and seriousness in the obedience thereof, that we shall labour and work as hard at obedience

to the Law, as if we had not another righteousness, nor possible way of life; and that our love to him shall put us on to carry thus, *Col. 1. 29, Whereunto I also labour, striving according to his working which worketh in me mightily.* 5. For our deadness to the Law, and to our own obeying the commands thereof, that when we work hardest, and sweat most, that then we shall claim nothing upon that account, *Gal. 2. 21, I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.* 6. Christ hath undertaken that what satisfaction the Law wanteth in us, it shall have in him, who is the end of the Law: that he shall satisfy for our short coming, *1 Cor. 1. 30, But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption,* *Rom. 10. 4, For Christ is the end of the law for righteousness, to every one that believeth.* 7. Christ hath undertaken that he shall in all these performances make us so far to endeavour duty through his strength, and be forth-coming in obedience, that therein we shall be accepted, *2 Cor. 8. 8, And God is able to make all grace abound towards you, that ye always having all sufficiency in all things, may abound to every good work.* *Joh. 15. 5, I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.*

Objection. Since the Law and Covenant of works is alternative, and requireth but that a man should obey and perform the commands thereof, or else undergo the punishment and curse threatned against the transgressors: how can it be required of us to perform the obedience to the Law, since Christ our Surety hath satisfied the Law, and endured the curse and punishment thereof in our stead? how can it stand with justice to exact both? In this *Objection* the *Antinomian*, the *Arminian*, and the *Socinian* concur, though for different ends, and upon different accounts. The *Antinomian* to establish Christs dying in our stead, so as he performed all active obedience to the Law that God can require of us. The *Arminian*, to establish faith and conversion on mans part, as part of satisfaction to offended Justice: and so to derogate from free grace, and Christs Surety-righteousness, and to exalt free will. The *Socinian* to impugn Christs dying in our stead, and satisfying offended Justice in our room.

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In answer to this, we shall offer these considerations: 1. Christ *Ans.* did not fulfil the preceptive part of the Law in our stead, in that strict sense, that we say he did bear the punishment of the Law for us: for then should all Duties cease as well as sacrifice and ranfome to offended Justice, which is contrary to the Scripture, *Rom. 3. 31, Do we then make void the Law through faith? God forbid: yea, we establish the law. Ezek. 36. 27, And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.* And then also did Christ die and suffer in vain: for if we did perfectly fulfil the Law in Christ, then there is no need nor use of his suffering for disobedience, *Gal. 2. 21, For if righteousness come by the Law, then Christ is dead in vain.* Then also Christs Surety-righteousness should be ours, though we should never believe: for what need we believe, if he did it for us, and if we did it in him, which is also contrary to the Scripture, *Rom. 4. 5, But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Rom. 10. 9, 10, That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto Salvation.*

2. Consider the obedience required of us unto the preceptive part of the Law (for whom Christ did bear the punishment thereof): and in several respects it may appear to be consistent with Justice, that even they for whom Christ died, should be bound to obey the Law. 1. The believers obedience which is required in his own person, is not that obedience which the Law required as a possible way of life, I mean a perfect obedience of a righteous person who had never sinned, but an obedience of sincerity that may be in a sinner. 2. Our obedience is not for the same end that Christs sufferings were (to wit, for a satisfaction to offended Justice), for its no part of our ranfome: but for other ends; and so it is not inconsistent with Justice to demand satisfaction of Christ for one use and end, and obedience of us for other uses and ends. 3. Since the Law is not changed nor repealed, though our relation to it be changed, 'tis just that we should obey Christ our head and husband, whose will this

Law is: Notwithstanding, that he hath divorced us by his sufferings from the Law, as a husband commanding obedience, as the marriage-condition of life. 4. The Lord may justly require obedience to his Law from them, even in their own persons, for the time to come, for whose transgressions he hath accepted of a satisfaction in the person of another; especially when that obedience is nothing that can lie in the balance, as the just alternative of the Law, forment the satisfaction given by Christ. 5. The Law and Justice may require both satisfaction and obedience in different respects, or in regard of different actions: for it is not the same thing which we obey, and for which Christ makes satisfaction: for he satisfied for our disobedience, not for our obedience; beside, Christs satisfaction is for disobedience to the Covenant of works: our obedience even to the Law, is the obedience to the Gospel-Covenant, to which the Law is reduced by Christ who hath made it his Law in this Covenant. 6. It cannot be supposed that Christs sufferings for our disobedience to the Law, should put us thereafter in another condition, in respect of obedience to the Law, than *Adam* should have been in, if he had never sinned, and if his life and happiness had not depended on his obedience; in both which cases he had been bound to obey the Law and will of the Law-giver.

The third part of Christs Suretiship for man to God, relateth to his undertaking for the persons of the Elect, the former two parts being his undertakings for what the Law did threaten, and what the Gospel and Law both do command: for he is not only a Surety for Debt and for Duty, for penalty of the Law, and for performance of the commands of the Law and Gospel, but also a Surety for the persons of the Elect: a Surety by way of caution, who did give bail for them all: and in relation to this part of his Suretiship, Christ is Surety.

1. For the indemnity of all the Elect, that since the father hath given them into his hands, he hath engaged to lose none of them: he is acted a cautioner to make a good account of all that company; that however he set them a warfare, and although he lead them on, and engage them against strong adversaries, and through manifold tentations, although

he shew his people hard things; yet he shall bring them off safe, and bear them through, so that he may say he hath lost none of them, *Joh. 17. 12.* But is a captain of salvation to them all, *Heb. 2. 10.* *Psal. 66. 12,* *Thou hast caused men to ride over our heads: we went through fire, and through water; but thou broughtest us out into a wealthy place.* Such a Surety was Judah for little Benjamin, *Gen. 43. 9.*

2. He is Surety for the good behaviour of all those whom he hath reconciled unto God: for having made our peace with God, he is Surety that we shall keep the peace: that howsoever we may fail in many things, yet his people being once reconciled to God, and pardoned their disloyalty, they shall never break forth in open rebellion again: they shall never take up the arms again of enmity against God, which once they laid down, *2 Cor. 10. 4, 5, 6,* *For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds: casting down imaginations, and every high thing that exalteth it self against the knowledge of God; and bringing into captivity every thought into the obedience of Christ: and having in a readiness to avenge all disobedience, when your obedience is fulfilled.* *Psal. 45. 5,* *Thine arrows are sharp in the heart of the kings enemies, whereby the people fall under thee.* Christ is Surety for his peoples loyalty, and keeping their peace, treaties, and Covenant with God inviolable, *Isa. 54. 9, 10.*

3. Christ is Surety for the appearing of his people before God, that he shall present them all at the day appointed, and not one of them shall be missing, who shall not give his appearance at that day, *Eph. 5. 27,* *That he might present it to himself a glorious Church, not having spot nor wrinkle, nor any such thing: but that it should be holy, and without blemish.* *Col. 3. 4,* *When Christ, who is our life shall appear, then shall ye also appear with him in glory.*

4. Christ is Surety for completing whatsoever concerns the Salvation of his people, and their redemption from those evils which remain with them, after that he hath fulfilled and satisfied the Law for them, and hath also procured obedience to the Gospel in them, *1 Cor. 1. 30,* *But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.*

5. Because there are many things remaining with them, from which they need a delivery, for completing the discharge of his undertakings for them, *Rom. 7. 24, 25, O wretched man that I am, who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord: so then, with the mind I myself serve the law of our God: but with the flesh, the law of sin,* 1 *Cor. 15. 53, to 57.*

6. We shall take a view of some things which do commend Christs Suretiship, that the excellency thereof, and the matchless love which shineth forth in it, may the more appear.

1. This commendeth Christs Suretiship, that he rendred himself Surety, and came under an act of cautionry for his people, before they needed a cautioner; that upon the foreknowledge of this, that it was to come to pass that man should become a broken creature, and needing one to undertake for him, he by an eternal transaction and agreement with his father, did so early provide this remedy, before man was broken and stood in need of a Surety, *Prov. 8. 23, I was set up from everlasting, from the beginning, or ever the earth was.* 2 *Tim. 1. 9, Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.*

2. This commendeth Christs Suretiship, that he came under this relation so freely, unrequested, and undesired, according to his own heart: he acted himself cautioner for us, when there was none of the creatures once to hint such a motion: that in the day when there was none found to help, nor so much as to think of laying help on him, then he freely offered himself, and said, *Lo I come: take me Surety for these poor broken men.* *Heb. 10. 7, Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God.* *Isa. 63. 5, And I looked, and there was none to help: and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me: and my fury it upheld me.* *Isa. 59. 16, And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him, and his righteousness it sustained him.*

3. The exceeding great reach and danger of his undertaking

taking doth commend his Suretiship, that he put his name in such a bond as he knew well should bring upon him the Debt of so many broken men, and should oblige him to make satisfaction for the sins of all the Elect world, *Isa. 53. 5, 6, 11, 12, But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all.*---By his knowledge shall my righteous servant justify many: for he shall bear their iniquities.---Because he hath poured out his soul unto death: and he was numbred with the transgressors. That he did knowingly put his soul in their souls stead, that Justice might smite him, and that the same etern al punishment of sin, for kind, that was due to us, should be upon him, *Col. 3. 13, Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree. Zech. 13. 7, Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts.* The same sword of Divine Justice that should have smitten us, did smite him.

4. This commendeth Christs Suretiship, that he engaged for a party which deserved no pity, for man who had willingly forfeited a fair inheritance, when it was possible for him, and in his power to have performed the commands and conditions of life laid upon him; who would pity and undertake for such a person, who being put into a fair and free inheritance, with power to perform the conditions upon which he holds it, should notwithstanding forfeit his good estate, and run himself under debt irrecoverably? yet in this condition Christ pitied us, and undertook for us, *Rom. 5. 6, 7, 8, For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some will even dare to die. But God commended his love toward us, in that while we were yet sinners Christ died for us.*

5. This commendeth Christs Suretiship, that he engaged for the debt of a people from whom he could expect no satisfaction nor relief of all the debt which he payed for them, that so potent and responsal a party joined interests, with such

such impotent and unresponsive, broken creatures: how wonderfully doth this commend his Suretiship, that he came under an act of cautionry for such as we are, knowing us to be what we are, a people that shall never requite his kindness? yea, doing all this for us the rather, that we shall be eternally in his debt, and never able to recompence the satisfaction which he made for us, *Luk. 17. 10, So likewise ye, when ye shall have done all these things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do.* 2 *SAM. 7. 18, Then went king David in, and saw before the Lord, and he said, Who am I, O Lord God, and what is my house, that thou hast brought me hither-to, &c!*

7. Let us consider wherein Christs Suretiship differeth from bonds and acts of cautionry usual among men, whereby the excellency thereof may yet further appear.

Mr. Tho. Good,
Christ set
forth, pag. 52.

1. Among men, usually, Sureties and Debtors enter into one and the same bond with the Creditor (as Mr. Goodwin hath well observed): but here Christs single bond lyeth for all, our bond being of no value, *Psal. 89. 19, I have laid help upon one that is mighty.* Here Christ our Surety hath changed bonds and obligations with us, and putteth out our name, and putteth in his own name in the bloody bond of the Law, that the debt, satisfaction and curse may be upon him alone, *Gal. 3. 13, Christ hath redeemed us from the curse of the law, being made a curse for us. Isa. 53. 5, But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed.* He said of his people, as Jacobs mother said to him, *Gen. 27. 13, Upon me be thy curse, my son: only obey my voice.*

Justin. instit.
l. 3. tit. 21.
de hie jussor li-
brius est cre-
ditori; a quo
velit solidum
petere.

2. Among men, the Creditor hath it in his choice which of the two he will seize upon, the Surety or the Debtor, as he seeth it best for his satisfaction: but it is not so here; for the Lord the Creditor hath declared that he will take him to Christ for all: and hath determined that all the satisfaction shall be made by him: and Christ the Surety is content that it shall be so, and that the poor broken creature shall go free, and no execution of the bloody bond of the Law shall pass against him, he being a bankrupt creature, who hath obtained

tained a liberation, as where there is *cessio bonorum*. See *Psal.* 89. 19, *I have layed help upon one that is mighty.* *Heb.* 10. 7, *Then said I, Lo, I come,* (in the volume of the book it is written of me) *to do thy will, O God.* *Rom.* 8. 1, *There is therefore now no condemnation to them which are in Christ Jesus.* *Ha.* 53. 6, *And the Lord hath laid on him the iniquity of us all.* You see how the Lord doth astrict himself to the satisfaction of the Surety for all the debt.

3. Among men usually, the principal Debtor (as we call him) is first convened for the Debt, before the Surety be pursued; and it may seem just it should be so: there were some ancient Laws among the *Romans* to this effect. But it is not so here; the curle of the Law, and the execution of the bond thereof, doth not first stick upon us, and then afterwards upon Christ, to seek from him what it cannot find in us: but the Lord the Creditor having astricted himself to the cautioner (as I said before), the Law strikes first upon him, and can never come to strike against the believer, unless it should not find compleat satisfaction in our Surety, which is impossible. *Isa.* 53. 8, *He was taken from prison, and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of his people was he stricken.* *Gal.* 3. 13, *Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, cursed is every one that hangeth on a tree.*

Justin. id. fide
jussor non con-
venitur ante
quam reus, &c.
Jo. Calv. Lexic.
Jwid. p. 361,
362. Elde jussor
non potest con-
veniri ante
principalem. Fi-
de jussor sine
intercessor non
est conveniendus
nisi prius debi-
tore principali
convincto.

4. Among men, the Debtor is the principal Bondfman, and his obligation and bond is the principal obligation, and the Sureties obligation is but an accession to it, for strengthening the Security: but here the Surety is the principal Debtor, and by his bond of Suretiship he hath changed the nature of the believers bond and obligation, and put his own name in it, so as he is become the principal Debtor: his Suretiship hath swallowed up the Debtors obligation to satisfie Justice; the Surety being the head and husband of the poor broken Debtor, *Rom.* 7. 4, *Wherefore my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.* And having changed the bond of satisfaction, and put out our natie, and put in

Justin. id. Fide
jussoris obliga-
tion accessio est
principalis ob-
ligationis: quo-
circa etiam di-
citur ad pro-
missor.

in his own, whereby he hath transferred the Debt upon himself, as principal Debtor. *Heb. 10. 7, Then said I, Lo, I come. (in the volume of the book it is written of me) to do thy will, O God.*

Iustin. id. si is pro quo fide iussit solvendo non fit.----Si qui ex fide iussoribus solvendo non fit li is contestatio temporis, &c.

5. Among men, there may be a misgiving of satisfaction to the Creditor, and of relief to the Debtor, through the contingent, emergent, possible unresponsalness of the Surety, as the doctors of the Law do sometimes put the case, and provide against it: so it was in Judah his case, when he became Surety for *Benjamins* return, and could not perform it, *Gen.*

43. 9. But here it is impossible that there can be a misgiving in the satisfaction of the Creditor, or in the relief of the poor Debtor, the Surety being a potent person, and exempted from all possibility of unresponsalness, and incapacity to satisfy the Law, and to answer the charge thereof to the utmost. *Being one who is mighty and able to save to the utmost, Psal. 89. 19. Heb. 7. 22, 25; By so much was Jesus made Surety of a better Testament. Wherefore he is able to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them. Col. 2. 9, 10, For in him dwelleth all the fulness of the Godhead bodily. And ye are compleat in him, which is the head of all principality and power.*

Christus propriissime dicitur fide iussor in omnem causam, qui in id omne quod extra obligatione, cui accedit, nosci potest, se obligat.

6. Among men, usually the Sureties bond and engagement is for Debt already contracted at or before the time of the Sureties giving bond, and usually for particular sums specified: but Christ became Surety for his peoples Debt before ever it was contracted and drawn on by them; yea, he gave bond to satisfy the Law for all the Debt that should be at any time of all their days contracted and drawn on by them: so universal is his Suretiship, that it reacheth all possible, emergent transgressions of his people upon whatsoever occasion, *Jer. 3. 5, Will he reserve his anger for ever? will he keep it to the end? behold, thou hast spoken and done evil things as thou couldest. Jer. 31. 37, Thus saith the Lord, if heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel, for all that they have done, saith the Lord. Heb. 7. 25, Wherefore he is able to save them to the uttermost.*

7. Among men, the Surety being by a Legal substitution,

the

the Debtor, the broken man; he pays the Debt, but doth not, yea, cannot take away the blot, evil, sin and unjustice of the Debtors breach of Covenant, of his borrowing, and not paying again: but still the Debtor, when the Law is satisfied, and the Debt payed, he remains the unjust man, carrying the blot of a person who violated his Covenant, in borrowing, and not paying again: but Christ is a Surety who doth not only by paying the Debt remove the punishment due unto the Debtor for his unjustice; but he removeth also the blot and the evil of sin, by infusing inherent righteousness and holiness, by expelling of sin out of its subject, and introducing the contrary form; to wit, the habit of grace, which no other Surety but he can do, *Tu. 2. 14, Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.* 1 Cor. 6. 11, *And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God.* 1 Cor. 1. 30, *But of him are ye in Christ Jesus; who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.*

Jo. Calv. lex. Jurid. p. 362. Fide iustus a peccatis ita diffinit, quod his suis & proprio morbo liberant, illi vero alieno tenentur, &c.

8. Among men, the Surety hath repetition of the Debt payed; and whatsoever satisfaction he hath made to the Creditor, he is allowed repetition of that from the Debtor; but Jesus the Surety of this Covenant, hath no repetition of the satisfaction made by him for his people; nay, he never intended nor demanded any such satisfaction to be made to him, by us, as he made to God for us: all the satisfaction desired by him from us, is to accept of his free discharge, and to thank him for it: *Isa. 53. 11, He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many: for he shall bear their iniquities.* Who ever heard of such a Surety, who payeth Debt, and seeks no repetition of it, no restitution of his losses; but to thank him for it, and not to frustrate the grace of God which he intendeth to make conspicuous in his free gift of his own satisfaction? 2 Cor. 5. 14, 15, *For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead. Add that he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for*

Iustia. ubi propra si quid autem fide iussor pro reo solverit eius recuperandi causa, habet iudicium.

them, and arose again. Gal. 2. 20, 21, *And the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.*

9. Among men, usually the broken Debtors name stands still in the bond, even after the responsal Surety hath intervened: but here Jesus the Surety of the new Covenant, when he put in his own name, he puts out our names, that the Law might reach him, and might not at all reach us (except in so far as it is annexed to the new Covenant, and established in the hands of a Mediator, which hath no likeness to the old bloody bond): he wrote himself the sinner *Legally*, and wrote us the righteous persons: 2 Cor. 5. 21, *For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.* Jer. 50. 20, *In those days, and in that time, saith the Lord, the iniquities of Israel shall be sought for, and there shall be none: and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve.*

10. Among men, the Surety hath a bond of relief from the Debtor, to keep him harmless of all that may follow upon his obligation and undertaking as Surety; but it is far otherwise in this Covenant: for here the Surety hath no bond of relief from the Debtor; but he hath a bond of relief from the Creditor. Christ had his fathers bond of relief to keep him harmless in that undertaking: he had, as it were, a back-bond, that he should not succumb in his undertaking, but that when he went into the prison, he should come out again with honour and victory, and so should be kept harmless from the hurt of the broken mans Debt. Read it at length, Isa. 53. 10, 11, 12, *Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many: for he shall bear their iniquities. Therefore will I divide him a portion with the great; and he shall divide the spoil with the strong: because he hath poured out his soul unto death: and he was numbered with the transgressors*

transgressors, and he bare the sin of many, and made intercession for the transgressors. *Isa. 42. 1, 4, Behold my servant whom I uphold, mine elect in whom my soul delighteth: I have put my spirit upon him, he shall bring forth judgment to the Gentiles. --- He shall not fail, nor be discouraged, till he have set judgment in the earth: and the Isles shall wait for his law. Psal. 16. 10, For thou wilt not leave my soul in hell; neither wilt thou suffer thine holy one to see corruption, Psal. 110, through-out.*

11. Among men, usually the discharging and performance of the Sureties undertaking (how willing soever), is a burden: Sureties after striking hands with the Creditor, could willingly desire to be freed from the engagement, *Prov. 6. 1, 2, My Son, if thou be Surety for thy friend, if thou hast stricken hands with a stranger, thou art snared with the words of thy mouth, thou art taken with the words of thy mouth.* But it is not so in Christs undertaking, who dischargeth his Suretiship as willingly and chearfully as he undertook it, *Heb. 10. 7, Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Luk. 22. 15, And he said unto them, With desire have I desired to eat this passover with you before I suffer. Joh. 10. 18, No man taketh it from me, but I lay it down of my self: I have power to lay it down, and I have power to take it again: this commandment have I received of my father.* He did voluntarily fulfil his act of cautionry, and not through constraint of Law and Justice; yea, it was not accounted grievous to him, but was rather his satisfaction and delight thus to make the glory of his grace conspicuous, *Isa. 53. 11, He shall see of the travel of his soul, and shall be satisfied. Psal. 40. 8, I delight to do thy will, O my God: yea, thy law is within my heart.*

In the last place, let us consider the advantages which believers have by Christs Suretiship: which are so many, that they cannot be reckoned: we shall instance upon some few.

1. By Christs Suretiship we have our exemption and liberation from the Law, and the hand of Justice: our divorce-ment from the Law and Covenant of works as a husband, in which respect it is now dead and extinct (though it live for other ends and uses), *Rom. 7. 4, Wherefore my brethren,*

ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead; that we should bring forth fruit unto God. So that now the believer cannot be pursued at Law: or if pursued, cannot be made to undergo the sentence of the Law, Justice being satisfied by a Surety, Gal. 3. 13, *Christ hath redeemed us from the curse of the law, being made a curse for us.* Heb. 2. 14, 15, *That through death he might destroy him that had the power of death, that is, the devil: and deliver them, who through fear of death, were all their life-time subject to bondage.* In a word, we owe to Christs Suretiship our delivery from the sentence, from the pursuit, from the Covenant, from the terror, from the rigour, from the irritation of the Law; yea, from the perfect obedience of the Law, it will now accept less; and from all obedience to it, as a possible way of life, Rom. 8. 3, *For what the law could not do, in that it was weak through the flesh, God sending his own son, in the likeness of sinful flesh, and for sin condemned sin in the flesh.* Heb. 12. 18, 22, 24, *For ye are not come unto the mount that might be touched, and that burned with fire: nor unto blackness, and darkness, and tempest.---But ye are come unto mount Sion, and unto the city of the Living God, the heavenly Jerusalem.---And to Jesus the Mediator of the new covenant.*

2. By his Suretiship we have this new and better Covenant-state, wherein we stand: we owe our being in Christ, and in the Covenant of Grace, unto his Suretiship, who did undertake to bring about that bond of engagement betwixt God and us: for if Christ had not acted himself to do this, it had never been done: Job. 17. 2, 6, *As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.---I have manifested thy name unto the men which thou gavest me out of the world: thine they were; and thou gavest them me; and they have kept thy word.* Joh. 6. 37, *All that the father giveth me, shall come to me: and him that cometh to me, I will in no wise cast out.*

3. By Christs Suretiship we have our perseverance and stability in this Covenant-state; I say, not our being only, but our continuing in this blessed state, that we do not depart from God, and utterly forsake him, in a divorcement, even when

when we go a whoring from him: and that he doth not cast us off, and discovenant us for all that we have done: this advantage we have by Christs Suretiship, that there can be no reversing, annulling, or repealing of Gods Covenant with his people: and if it were not for that, a divorce should follow upon the whorings and treacherous dealings of our hearts every day, *Psal. 89. 30, 33, 34, 35, If his children forsake my law, and walk not in my judgments, &c.*---Nevertheless, my loving-kindness will I not utterly take from him: nor suffer my faithfulness to fail. My covenant will I not break, nor aliter the thing that is gone out of my lips. Once have I sworn by my holiness, that I will not lie unto David. *Jer. 3. 1, 14, 22, They say, If a man put away his wife, and she go from him, and become another mans, shall he return unto her again? shall not that land be greatly polluted? but thou hast played the harlot with many lovers, yet return again to me, saith the Lord.*---Turn, O back-sliding children, saith the Lord, for I am married unto you: and I will take you, one of a city, and two of a family, and I will bring you to Zion.---Return ye back-sliding children, and I will heal your back-slidings: behold, we come unto thee, for thou art the Lord our God. *Jer. 31. 37, Thus saith the Lord, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel, for all that they have done, saith the Lord.* *Jer. 32. 39, 40, And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them. And I will make an everlasting covenant with them, that I will not turn away from them, to do them good: but I will put my fear in their hearts, that they shall not depart from me.*

4. We owe to Christs Suretiship very much upon the head of the conditions of the new Covenant; as namely, 1. The possibility of Gospel-conditions and commands, that they are not as unprofitable to us, as the keeping of the whole Law, *Deut. 30. 11, 14, For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. Rom. 10. 6, 8, But the righteousness which is of faith, speaketh on this wise: say not in thine heart; who shall ascend into heaven? that is to bring Christ down from above.*

above. --- But what saith it? the word is nigh thee, even in thy mouth, and in thy heart, that is, the word of faith which we preach. 2. The certainty of a performance of these conditions; that believers have any ground to expect that there shall not be a misgiving in them, as was in the hands of the first Covenant. *Joh. 6. 37, All that the father giveth me shall come to me: and him that cometh to me, I will in no wise cast out. Ezek. 36. 27, And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them.* 3. The sweet facility and easiness which is found in all Gospel commands and obedience, when endeavoured in the strength of Christs grace. *Mat. 11. 30, For my yoke is easie, and my burden is light. Phil. 4. 13, I can do all things through Christ which strengtheneth me. 1 Joh. 5. 3; And his commandments are not grievous.* This is the sweet fruit of Christs Suretiship, who did undertake to work all these things in us, and to give his spirit and influences toward the effecting of these things.

5. By Christs Suretiship we have our boldness in all distresses, to lay our weight upon him, *Isa. 38. 14, Like a crane or swallow, so did I chatter; I did mourn as a dove: mine eyes fail with looking upward: O Lord, I am oppressed, undertake for me.* Whensoever any duty or temptation is above our strength, when any difficulty prevaileth against us, then to come to Christ, as unto one who is engaged with us and for us, *Isa. 45. 24, Surely, shall one say, in the Lord have I righteousness and strength: even to him shall men come, and all that are incensed against him shall be ashamed. 2 Cor. 3. 5, Not that we are sufficient of our selves to think any thing as of our selves: but our sufficiency is of God. Psal. 37. 5, Commit thy way unto the Lord: trust also in him, and he shall bring it to pass.* When the Law cometh with any hard commandment, then to offer to God Christ the end of the law, *Rom. 10. 4. Heb. 12. 24.*

6. We owe to Christs Suretiship many things upon the head of tentations; as namely, 1. Our being prevented, that many a temptation cometh not to our dore, before which we should prove weak: that we enter not into all temptations fit for our humors, *Math. 26. 41, Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh*

flesh is weak. 2. Our standing it out, when tentation cometh, that it doth not carry us quite away before it, with a full consent, *Luk. 22. 32, But I have prayed for thee that thy faith fail not.* 3. Our escaping and delivery from tentations, *1 Cor. 10. 13, There hath no temptation taken you, but such as is common to man: but God is faithful, that will not suffer you to be tempted above that you are able: but will with the temptation also make a way to escape, that ye may be able to bear it.* All these things we have by Christs Suretiship, and undertaking for us, *Joh. 17. 12, While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition, that the scripture might be fulfilled. Rev. 3. 10, Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.*

Use 1. Behold, we bring you glad tidings of great joy, *Luk. 2. 10.* Good news to broken sinners, who have made themselves irresponsal, who cannot fulfil the Covenant of works, who cannot answer the charge of the Law themselves: behold, there is a better Covenant which hath a cautioner in it, who hath stricken hands with God, who hath undertaken the Debt, and hath discharged it, *Isa. 53. 6, And the Lord hath laid on him the iniquity of us all. Col. 2. 14, Blotting out the hand-writing of ordinances that was against us, which was contrary to us: and took it out of the way, nailing it to his cross.* Here is, in one word, manifold grounds of comfort to believers, and of encouragement to believe in Christ, to come and thank him for his undertaking, and to say, Amen to that which he did without our request: here is one ground to answer many objections and doubtings, if you be by nature under a Covenant which hath no cautioner, Christ doth tender a Covenant which hath a cautioner in it, *Heb. 7. 22, By so much was Jesus made Surety of a better Testament.* *Heb. 8. 6, But now hath he obtained a more excellent ministry, by how much also he is the Mediator of a better covenant, which was established upon better promises.* If the conditions of that be hard, the conditions of this are easie, *Heb. 12. 20, For they could not endure that which was commanded.* *Rom. 10. 6, 8, But the righteousness which is of faith speaketh on this wise.*

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---That is the word of faith which we preach: if thou shalt believe with thine heart, thou shalt be saved. If you stand alone in that Covenant, you do not so here, *Heb. 2. 13, Behold, I and the children which God hath given me. Isa. 59. 21, As for me, this is my covenant with them, saith the Lord, My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, saith the Lord, from henceforth, and for ever.* If the charge of the Law be hard, such as you cannot satisfie, you have a Surety who hath both undertaken and made sufficient satisfaction to the Law, *Isa. 53. 8, He was taken from prison, and from judgment: and who shall declare his generation? for he was cut off out of the land of the living, for the transgression of my people was he stricken. Dan. 9. 26, And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come, &c.* If you be unresponsal creatures, who have not only broken Covenant, but disabled your selves to perform any thing that the Law, even the new Law doth require of you, your Surety is a responsal person, one that is mighty, *Psal. 89. 19, Then thou spakest in vision to thy holy one, and saidst, I have laid help upon one that is mighty: I have exalted one chosen out of the people. Heb. 7. 25, Wherefore he is able also to save them to the uttermost that come unto God by him.*

Use 2. Here is a matter of expostulation with believers, and with unbelievers, and that upon divers grounds: 1. Why do any of you think or say, that the Gospel-conditions and commands are hard and heavy? that they are unprofitable or impossible? *Rom. 10. 6, 7, 8, But the righteousness which is of faith, speaketh on this wise: say not in thine heart, who shall ascend into heaven? that is to bring Christ down from above. Or who shall descend into the deep? that is, to bring up Christ again from the dead. But what saith it? the word is nigh thee, even in thy mouth, and in thy heart, that is the word of faith which we preach.* Is there any cause to think so of a Covenant that hath a Surety in it? nay, 'tis groundless to think so, *Deut. 30. 11, 14, For this commandment which I command thee this day, it is not hidden from thee, neither is it far off.*---But the word is very nigh unto thee, in thy mouth, and

and in thy heart, that thou mayest do it, 1 Joh. 5. 3, *And his commandments are not grievous.* Mat. 11. 30, *For my yoke is easie, and my burden is light.* 2. Why should broken men, and dīver Debtors think to pay this Debt, or to perform their duty, without the help of their cautioner? do you not often attempt this? to make amends to God for your faults, and to be more forth-coming in your performances, even you alone, without Christ your Surety? Joh. 15. 4, 5, *Abide in me, and I in you: as the branch cannot bear fruit of it self, except it abide in the vine: no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.* 2 Cor. 3. 5, *Not that we are sufficient of our selves, to think any thing as of our selves; but our sufficiency is of God,* Rom. 10. 3. and 9. 31. But these did better, who would do nothing without their Surety, Isa. 38. 14, *Mine eyes fail with looking upward: O Lord, I am oppressed, undertake for me.* Plal. 119. 32, 122, *I will run the way of thy commandments, when thou shalt enlarge mine heart. Be surety for thy servant for good: let not the proud oppress me.* Phil. 4. 13, *I can do all things through Christ which strengtheneth me.*

3. Why do you question and suspect the Covenant of God, and the grounds of faith and assurance granted therein? is there not a Surety in the Covenant, which shall make it stand fast, and in whom it shall stand fast with you? so that there is no ground left for doubting and fears, that it may be shaken, Psal. 89. 28, 35, *My mercy will I keep for him for evermore: and my covenant shall stand fast with him. Once have I sworn by my holiness, that I will not lye unto David.* Heb. 6. 17, 18, *Wherein God willing more abundantly to shew unto the heirs of promise, the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lye, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.* 4. Why do you lean upon any thing, and seek relief from that which God hath not made the Surety of the Covenant? why do you take caution from your own hearts for any thing commanded in the Covenant? can your resolutions be caution and-Surety to God for you? can your stock of gifts or grace be Surety for your performance of any thing

commanded, or set as a condition in the Gospel? Nay, sure they cannot, 1 Cor. 1. 13, as the Apostle saith, These were not crucified for you, these never became Surety to God for you: and if so, wherefore do you trust in them, and lean upon them?

Use 3. For tryal, whether Christ hath undertaken, and come under an act of Suretiship for you. This being among Gods eternal secrets and immutable counsels, it is to be found out by the effects thereof, whereby God hath shewed to the heirs of the promise, the immutability of his counsel, Heb. 6. 17. Then, 1. If you be in the Covenant of grace, or if you be reached by any of these qualifications by which he describes those persons who are comprehended in his Testament, then hath Christ undertaken for you: for he is Surety of the new Covenant, and better Testament, Heb. 7. 22- and 8. 6. And consequently hath undertaken for all those who are comprehended in it, Isa. 56. 6, *Also the sons of the stranger that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant.* Joh. 13. 8, *Jesus answered him, If I wash thee not, thou hast no part with me,* Joh. 15. 2, 15, 16, *And every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. ---Henceforth I call you not servants; for the servant knoweth not what his Lord doth: but I have called you friends; for all things that I have heard of my father, I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the father in my name, he may give it you,* Joh. 17. 6, 7, 8. 2. If he hath acted the Covenant upon your hearts, according as it is commanded in the Gospel, and according as its foretold, that he will fulfill it effectually in his people, then hath he undertaken for you, and hereby you may know it for a certainty: Jer. 31. 33, *I will put my law in their inward parts, and write it in their hearts: and I will be their God, and they shall be my people.* Ezek. 11. 19, *And I will give them one heart, and I will put a new spirit within you: and I will take the stony heart out of their flesh, and will give them an heart of flesh.* Ezek. 36. 26, *A new heart also will I give you,* and

and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. Joh. 6. 37. All that the father giveth me, shall come to me: and him that cometh to me, I will no wise cast out.

3. If Christ hath taken your name out of the Law-writ and curse, and hath put your name in the Gospel-writ, and written you blessed in that little book, or pronounced you such by any thing contained in it; then hath he undertaken for you: Rom. 4. 7, 8, *Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.* Gal. 3. 9, 13, 29, *So then, they which be of faith, are blessed with faithful Abraham. Christ hath redeemed us from the curse of the law, being made a curse for us: and if ye be Christs, then are ye Abrahams seed, and heirs according to the promise.* 4. If you can go out of your selves, and find in your heart to engage him for you, and to lay the weight of your eternal interests upon him, your righteousness and salvation, and of all things commanded in the Gospel, in order to these, then hath he undertaken for you; for he doth not give such a heart to any, but to them for whom he came under an act of Suretiship: Phil. 3. 3, *For we are the circumcision, which worship God in the spirit, and rejoyce in Christ Jesus, and have no confidence in the flesh.* Isa. 38. 14, *O Lord, I am oppressed, undertake for me.* Psal. 119. 32, 35, 122, *I will run the way of thy commandments, when thou shalt enlarge my heart. Make me to go in the path of thy commandments: for there in do I delight: be surety for thy servant for good.*

Use 4. The Doctrine of Christs Suretiship doth confirm many articles of our faith.

As, 1. The particularity and freeness of election: for if Christ had the Elect given to him by a Covenant, and did from eternity undertake for them, sure he knew for whom he did undertake; he knew their number, and names, how many was in that company, and who they were, Joh. 17. 6, 12, *I have manifested thy name unto the men which thou gavest me out of the world.---Those that thou gavest me, I have kept, and none of them is lost.* 2 Tim. 2. 19, *Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his.* And if the matter of our Salvation

stand upon Gods giving to Christ, and his undertaking, then sure there were none given by the father to the Son from eternity, upon respect of faith or holiness: for that should destroy Christs Suretiship and undertaking, and lay the weight of that which is principal in the issue upon the creatures will, that should make the creature a Surety for himself, *Rom. 9. 11, 16, For the children being yet not born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth, &c.* ---So then, it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

2. Christs Suretiship is a confirmation of the dominion and Sovereignty of his grace, and of the reality, efficacy, and irresistableness of the working of his spirit, and the physical influences thereof; for if Christ had not the power and dominion of our wills, how could he undertake for us? and if Salvation were not taken off the slippery yea and nay of free will; how could our Lord be Surety for his people? were it possible that he should undertake, and discharge his undertaking for those, over whose hearts and wills he hath not an absolute power and dominion? *Joh. 6. 37, All that the father giveth me, shall come to me: and him that cometh to me, I will in no wise cast out. Jer. 30. 21, And their nobles shall be of themselves, and their governour shall proceed from the midst of them: and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me, saith the Lord? Ezek. 36. 27, And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.*

3. Christs Suretiship is a confirmation of the perseverance of the saints, and of the certainty of the the Salvation of all the Elect: for if their perseverance and believing to the end be undertaken for by him, how can it be uncertain? if our heaven and happiness be in a surer hand than our own, even in the keeping of Christ, how can it be but well kept? *1 Per. 1. 4, 5, We are an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Jer. 32. 39, 40, And I will give them one heart, and one way, that they may fear me for ever, for the good*

good of them, and of their children after them. And I will make an everlasting covenant with them, that I will not turn away from them, to do them good: but I will put my fear into their hearts, that they shall not depart from me. Luk. 22. 32, But I have prayed for thee, that thy faith fail not. It is the Suretiship of Christ which holds the Covenant fast with us, and makes firm our Covenant-state, that upon no breaches on our part it can be disannulled, *Psal.* 89. 30, 34, 35, *If his children forsake my law, and walk not in my judgments: my covenant will I not break, nor alter the thing that is gone out of my lips: Once have I sworn by my holiness, that I will not lye unto David.* *Jer.* 31. 37, Thus saith the Lord, if heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel, for all that they have done, saith the Lord.

Use 5. The Doctrine of Christs Suretiship serves to answer all tentations, discouragements, and doubtings that arise in the hearts of believers, concerning their Covenant-interests. If there be any doubt with you, about the performance of the precious promises, Christs Suretiship answers it, and assureth that there shall be a performance of all these things which are spoken by the Lord, *Luk.* 1. 45. *2Cor.* 1. 20, For all the promises of God in him are, yea, and in him, Amen, unto the glory of God by us. If there be any thing too hard for you among all the commands and conditions of the new Covenant, his Suretiship answers that, *Rom.* 10. 6, 7, 8. But the righteousness which is of faith, speaketh on this wise: say not in thine heart, who shall ascend into Heaven? that is to bring Christ down from above. Or who shall descend into the deep? that is, to bring up Christ again from the dead. But what saith it? the word is nigh thee, even in thy mouth, and in thy heart, that is the word of faith which we preach. *Phil.* 4. 13, I can do all things through Christ which strengtheneth me. If your standing be doubtfull since Adam and the Angels have fallen, Christs Suretiship answers, that he was never an undertaker for them; but he is engaged for every believers standing, *Joh.* 17. 12, Those that thou gavest me, I have kept: and none of them is lost, but the son of perdition. *Luk.* 22. 32, But I have prayed for thee, that thy faith fail not. *Heb.* 7. 22, By so much was Jesus made a surety of a better Testament. If you
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fear your own frailty and infirmity, lest it should make void the Covenant with you, his Suretiship answers that, it must stand with him, and if with him, then with you also, *Psal. 89. 30, 33, 35, If his children forsake my law, and walk not in my judgments.---Nevertheless, my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail.* Once have I sworn by my holiness, that I will not lye unto David. *Jer. 31. 37, Thus saith the Lord, If Heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off the seed of Israel, for all that they have done, saith the Lord.* If you fear your own backsliding, some decay and withering of grace in you; his Suretiship answers that: for he is engaged for influences to you, *Isa. 44. 3, 4, For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine off-spring: and they shall spring up as among the grass, as willows by the water-courses.* *Ila. 27. 3, I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day.* If your strength fail and decay, his Suretiship shall renew strength unto you, *Isa. 40. 31, But they that wait upon the Lord, shall renew their strength: they shall mount up with wings as eagles: they shall run, and not be weary; and they shall walk, and not faint.* If your legs fail, and your warmth decay, the undertakers arms and bosom shall supply that, *Isa. 40. 11, 29, He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.* He giveth power to the faint: and to them that have no might, he encreaseth strength. *Deut. 33. 27, The eternal God is thy refuge, and underneath are the everlasting arms.* If you want a ransom to present to offended Justice, if you be anxious about a satisfaction to God at any time, Christs Suretiship answers that; for thereby a satisfaction was found, and is performed, *Job 33. 24, Then he is gracious unto him, and saith, Deliver him from going down to the pit, I have found a ransom.* *1 Joh. 2. 2, And he is the propitiation for our sins.* If you want comfort or assurance, his Suretiship is the ground of that, you need not want it, but through your own default, *Heb. 6. 17, 18, Wherein God willing more abundantly to shew unto the heirs of promise the immutability*

hility of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lye, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.

Use 6. Believers, for whom Christ hath become Surety, let me exhort you, 1. To admire the love which made Christ undertake for you, and come under an act of cautionry for you: in every piece of his Suretiship you may clearly read that which was read upon a lighter occasion, *Joh. 11. 36, Behold how he loved him.* Read a demonstration of his love in every thing which he acted as your Surety, in every state wherein he carried your condition, and in every act wherein he acted your part; in his humbling himself, in his sufferings, in his actings for you and in you. *Gal. 2. 20, I am crucified with Christ: nevertheless I live, yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.* *Gal. 4. 4, 5, But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the Law, to redeem them that were under the law, that we might receive the adoption of sons.* Its strange that you who seek for demonstrations and proofs of his love, should slight so great a proof of it, and that you will not read it, where he hath most legibly written it, *Joh. 15. 13, Greater love hath no man than this, that a man lay down his life for his friend.* Consider more of the person who was made Surety, and the patties for whom he became Surety; and of the motive and principle that acted him in this undertaking, and of the special respect which he carried toward each of his people in this, and the sweet spirit which waited on his discharging of so great undertakings, that your hearts may be raised to admiration: consider the extent of his Suretiship, how it reacheth unto the whole Covenant, and to every condition and command in it; to every promise in it: take it in the largest sense; to fulfil all the promises to us, to pay all our Debt, and to perform all our Duty, to work all our work, and to undergo all our punishment.

2. Consider how you are in Christs Debt, and for what, because of his Suretiship: Believers, you are in Christs Debt beyond all reckoning that can be made of it. 1. You are infinitely in.

in his Debt, you shall not be able while you live in this world once to reckon your obligations, it shall be work throughout eternity, to cast up the sum of this Debt of Grace, *Psal. 40. 5. Marry, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbred. 2 Sam. 7. 18, to the end. Eph. 3. 18, 19, That ye may be able to comprehend with all saints, what is the breadth, and length, and depth, and height: and to know the love of Christ which passeth knowledg, that ye might be filled with all the fulness of God. Rev. 7. 10, Salvation to our God, which sitteth upon the throne, and unto the lamb. 2. You are eternally in his Debt: you shall never be able to requite him: nay, though it be your duty to study thankfulness, yet it would not become you once to think of recompencing him, *Psal. 116. 12, What shall I render unto the Lord for all his benefis towards me! Rev. 5. 9, 12, And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation.---Saying with a loud voice, Worthy is the lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. You shall through all eternity remain his Debtors, for his undertaking and engaging for you, for his paying that which he undertook, and for his discharging of the Debt to you; yea, and for reporting his fathers discharge of it: all which come to us by Christs Suretiship.**

1. You are in Christs Debt for his undertaking that, un-requested, when there was none to sollicite him, and when there was no necessity of nature upon him to answer for our Debt, that then he did consent and agree to put his name in our bond, and to subscribe a satisfaction to the violated Law, *Gal. 4. 4, 5, But when the fulness of the time was come, God sent forth his Son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. Heb. 10. 5, 7, Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me: then said I, Lo, I come, (in the*
volume

volume of the book it is written of me) to do thy will, O God.
 2. You are in his Debt for paying so great a sum for you, so great a ranfome, as you can neither count the Debt which was payed, nor the price which was told down in satisfaction of the penalty which we had incurred, *Pfal. 40. 12, For innumerable evils hath compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up: they are more then the hairs of my head: therefore my heart faileth me.* Luk. 7. 47, *Wherefore I say unto thee, Her sins which are many, are forgiven, for she loved much: but to whom little is forgiven, the same loveth little.* 1 Pet. 1. 18, 19, *Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish, and without spot.* Isa. 53. 5, *But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed.* 3. You are in his Debt for the fair acquaintance and discharge which he hath obtained and received for you, when he was justified in the spirit, 1 Tim. 3. 16. Rom. 4. 25. And for his reporting of that unto you, Luk. 7. 48, *And he said unto her, Thy sins are forgiven.* And giving you an extract of it in your bosome to bear about with you, and helping you to read it, Eph. 1. 13, *In whom also after that ye believed, ye were sealed with that holy spirit of promise.* Isa. 50. 8, *He is near that justifieth me: who will contend with me? let us stand together: who is mine adversary? let him come near to me.* Rom. 8. 33, 34, *Who shall lay any thing to the charge of Gods elect? it is God that justifieth: who is he that condemneth? it is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.* 4. You are in his Debt for all that he hath wrought in you, from the time that first he bowed your will to believe, unto this day; for every piece of your obedience, for all you fruit, for every duty performed by you, for all the influences of his spirit upon you, &c. you owed all these to Christs Suretiship, Phil. 2. 13, *For it is God which worketh in you both to will and to do of his good pleasure.* Rom. 9. 16, *So then, it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.* Hof. 14. 8, *I am like a green fir-tree, from me is thy fruit found.* Phil. 1. 11, *Being filled with the fruits of righteousness,*

which are by Christ Jesus unto the glory and praise of God. Joh. 15. 4, 5, *Abide in me, and I in you: as the branch cannot bear fruit of it self, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.* 1 Cor. 15. 10, *But by the grace of God, I am what I am; and his grace which was bestowed upon me, was not in vain; but I laboured more abundantly then they all: yet not I, but the grace of God which was with me.* Jer. 30. 21, *And I will cause him to draw near, and he shall approach unto me: for who is this, that engaged his heart to approach unto me, saith the Lord?*

3. Believers learn to deal with God in all things pertaining to his Covenant, as having a cautioner, whether you be under any doubtfulness about the promises, or in any difficulty and perplexity about the commands and duties of the Covenant. Let your dealing in these things declare that there is a Surety: and this doth call for, 1. More confidence and boldness, 1. In your dealings with God, and applications to him; you need not flee from his face and presence, as from a hard master, since there is a Surety in the Covenant, and he is content to take of his hand, what you cannot afford: when you are ashamed to be seen in his presence, and cannot be seen where God is, do but present Christ in your place and room, present a Surety, and he is satisfied, *Heb. 9. 24, For Christ is not entered into the holy places made with hands, which are the figures of the true: but into heaven is self, now to appear in the presence of God for us.* Present him to God, and come to God through him, and command him, in a manner ask and have all your will, *Isa. 45. 11, Thus saith the Lord, the holy one of Israel, and his maker, Ask me of things to come, concerning my sons, and concerning the work of my hands command ye me.* 2. In your dealings with Christ, come unto him as unto a person already engaged for you, as unto a Surety who hath already come under an act of cautionry for his people; and consequently as unto one whose honour lieth at the stake, for a performance of all things whatsoever are contained in the Covenant; and do not come unto him, and make use of him with doubtfulness, whether he will do for you, and work in you these things for which

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he stands already engaged by his Suretiship, *Heb. 10. 19, 22, Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus: Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Heb. 4. 14, 16, Seeing then that we have a great High-priest, that is passed into the heavens, let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.* 3. In your dealings with your duty, and with the Law which commandeth it, you are not to flee the command as the divour Debtor fleeth the face of his Creditor, as these which are not Law-biding; but you are now through the Suretiship of Christ, to welcom every command and charge of the Law, as being in some near capacity to speak with it, and to give it some satisfying answer, *Psal. 119. 97, O how love I thy law. Isa. 60. 17, I will also make thine officers peace, and thine exaltors righteousness.*

2. This doth also call for more quietness of mind in you: you are often disquietted anxiously, that you do not reap the fruit of Covenant-promises, and that Gospel-commands do not find that obedience in you, which is acknowledged to be due unto them; you have covenanted obedience to the Gospel, and you are as an unjust Debtor through the non-performance of your Covenant and promises; and this is your affliction, and makes you walk in heaviness every day. I say, that Christs Suretiship doth call for quieting your minds, and to lay more weight upon his free undertakings, and less upon your own slippery performances (be it spoken without giving any colour to slack your hand in the best and utmost endeavours after duty): 1. Because what obedience the Gospel hath not yet had in you, it shall have, since he is engaged for it, *Psal. 138. last, The Lord will perfect that which concerneth me: thy mercy, O Lord, endureth for ever: forsake not the works of thine own hands. Isa. 26. 12, Lord, thou wilt ordain peace for us, for thou also hast wrought all our works in us.* 2. What the Law and Gospel cannot find in you, they shall have in him; and 'tis enough if it be found either in the Surety or the Debtor, *Rom. 10. 4, For Christ is the end of the law for righteousness to every one that believeth. Rom. 8. 3, For what the law could not do, in*

that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh Gal. 4. 4, 5, But when the fulness of the time was come, God sent forth his Son made of a woman, made under the Law, to redeem them that were under the law, that we might receive the adoption of sons. 3. The Surety hath already satisfied for your disobedience: it is not a thing to be done, but past already, Heb. 9. 15, And for this cause is the Mediator of the new Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called, might receive the promise of eternal inheritance.

Use 7. Learn hence a necessary cautiousness (the neglect whereof is one chief cause of the misgiving of our hearts in duties every day): do not put any thing in Christs place as Surety and undertaker for you. Sometimes we take our gifts and graces to be Surety for us, and we reckon that these may engage for us, and make us forth-coming in Duty; sometimes we take our own hearts, and our resolution, Surety for us; and we trust to them as the people did, Josh. 24. 16, And the people answered, and said, God forbid that we should forsake the Lord, to serve other gods. Deut. 5. 27, 29, Go thou near and hear all that the Lord our God shall say, and speak thou unto us all that the Lord our God shall speak unto thee, and we will hear it, and do it. Sometimes we take our own good frame Surety for us: if we have at any time some warmth and life under present influences, we reckon these may be Surety for us, and that is but to put something in the Sureties place, which God hath not made cautioner in this Covenant, 1 Cor. 1. 30, 31, But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that according as it is written, He that glorieth, let him glory in the Lord.

CHAP. XXI.

Christ the Testator of the new Covenant or Testament.

THE seventh relation which Christ sustains in the Covenant of Grace, he is *Testator*, or *he that makes the will and testament*, Heb. 9. 16, 17.

Now because *Testator* and *Testament* are so nearly related, that the one is not understood without the other; I must here refer you to that which I have already spoken of Christs Testament, which being largely handled before, we shall not need to be large in speaking of the Testator; but briefly of these particulars: 1. What this Name and Covenant-relation imports. 2. What was the design of this Covenant-relation. 3. How the thing designed in Christs being Testator in the new Testament or Covenant, is rendred effectual by his sustaining this relation.

And, 1. Of the name and relation, *διαβήτωρ* signifies a *Disposer* or *Testator*, one that maketh his latter will and Testament; one who according to his own will and pleasure disposeth of his estate and goods, in contemplation of his death, and the leaving his possession to be enjoyed by others after his death.

This Covenant-relation, that Jesus Christ is *Testator*, imports, 1. A person dying, or doing a deed in contemplation of the necessity of his own death, as being thereunto appointed: this relation speaks Christ, under not only the common appointment unto death with all men, Heb. 9. 27, but under a special appointment unto death, for that end for which he made his Testament, which he well understood, and did often contemplate and remember, when he acted in this Covenant-relation, Heb. 9. 15, 16, *Where a testament is, there must also of necessity be the death of the testator.* And Joh. 13. 1, *Jesus knew that his hour was come that he should depart out of this world unto the father.* 2. This relation imports a person

person vested with possession and right unto some estate or goods, whereof he makes a Disposal and Will: for he that hath nothing in possession nor in title, can dispose of nothing to another person. Christ the Testator, is a person fully vested with right unto, and possession of all good things: *for God hath made him both Lord and Christ*, Act. 2. 36. and 10. 36, *And him God hath appointed heir of all things*. Heb. 1. 2, *It pleased the father, that in him all fulness should dwell*, Col. 1. 19. 3. This relation imports a power in the Testator, to dispose of the things possessed by him; a power of conveying his estate to others, else it were in vain to bequeath his estate real or personal; this relation speaks Christ the Testator in power and authority, to convey all Covenant- blessings, which are his own, unto his people: *for the father hath given all things unto his hands, and hath committed all judgment to the Son*. Not a possession only, but a power and authority, Job. 3. 35. and 5. 22. *And hath given him power* *ἐξουσίαν* *authority over all flesh, that he should give eternal life to as many as thou hast given him*, Joh. 17. 2. 4. This relation imports a Deed which is the sole will, and meer pleasure of the Testator, not only a power to dispose of that which he possesseth or hath right unto, but to do according to his meer pleasure, and the Testators will to be the devising and conveying of whatsoever is his own; and therefore inasmuch as Christ is Testator in the Covenant, it is declared that his will in his Testament, his grace and pleasure, makes the title and conveyance of what we have from and by him, Joh. 17. 24, *Father, I will that these whom thou hast given unto me, be with me*, &c. Joh. 14. 27, *My peace I give unto you*. Joh. 16. 7, *I will send the comforter unto you*. 5. This relation imports the actual declaring of his will, and disposing of his goods: for a Testator is not a Testator, but in relation to the instrument, or evidence by which he declares his will; to wit, his Testament. And therefore this relation holds forth Christ in the Covenant, as having actually already made his will by an authentick instrument and evidence; to wit, the old and new Testament: for Christ died not untested, and without a declaration of his will, and a disposal of his house, and of his goods, but hath ordered and disposed all of things, and left us this authentick evidence of his will, Luk. 22. 29,

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And I appoint unto you a kingdom, as my father hath appointed unto me. The same word that's used, *Heb. 9. 16, Maritus, I dispose or appoint by my will and Testament; and Heb. 10. 16, I will make with you a covenant, stabisquas;* to wit, this testamentary Covenant: I declare my will of grace to you in it. 2. What was the design of Christs sustaining the relation of Testator in the new Covenant? 1. That by this relation our Lord Jesus might super-add a new title to believers, unto the new Covenant- blessings, which he would have his people to hold of him, after all manner of the best security used among men; and therefore will not only convey these mercies to them by Covenant and promise, but by Testament and Legacy: therefore he sustained the relation of a Testator, *Joh. 14. 27, Peace I leave with you:* to wit, by Legacy. 2. He sustained this relation, to declare the absolute freeness of his grace, in the conveyance of Covenant- blessings, which howsoever covenanted and promised to us condition-ways, yet are purely deeds of Grace, and of the pleasure and will of God, as all testamentary deeds are, which are the sole will and meer pleasure of the Testator, *Joh. 17. 24, Father, I will:* and *Luk. 22. 29, I appoint unto you a kingdom.* 3. He sustained this relation for the ratification of that title and interest which believers have unto Covenant- blessings: for their holding, being by a deed of will and pleasure, so long as he who disposeth of his estate and goods is alive, his will is ambulatory and alterable: therefore he is a Testator (which takes in the death of Christ, that his will of grace to his people declared in his Testament might be irrevocable): so the Apostle argues, *Gal. 3. 15, Though it be but a mans testament, yet if it be confirmed (to wit, by his death) no man disannulleth or addeth thereunto.* *Heb. 9. 16, 17, For where a testament is, there must also of necessity be the death of the Testator. For a testament is of force after men are dead: otherwise it is of no strength at all, whilst the testator liveth.* 4. Christ sustained the relation of a Testator in the new Covenant, to make way for a possession of these Covenant- blessings, unto which his people have a right: he makes his Testament, and dies, that his will in his Testament might be executed, which could have no execution till by his death (typical or real) and contemplation thereof, he

declared

declared a cession of his possession: that this was his very design, the Apostle proves, *Heb. 9. 15, That by means of death* ~~and they~~ *which are called might receive the promise of eternal inheritance. Joh. 16. 17, If I go not away, the comforter will not come; but if I depart, I will send him unto you.*

3. Let us consider how this design hath its accomplishment in Christs sustaining the relation of Testator in the Covenant of Grace. And, 1. 'Tis unquestionable, that by this relation, Believers have a new active title to the Covenant- blessings; to wit, a testamentary title; they are his friends, and legators, and do hold their mercies as Legacies left to them by the latter will of Christ the Testator; his will of favour and grace is their title: so he often taught his Disciples, to remember their testamentary title to their mercies, *Mat. 26. 28. and 1 Cor. 11. 25, This is my blood of the new testament, shed for many, for the remission of sins, &c. Joh. 5. 21, The Son quickeneth whom he will. Jam. 1. 18, Of his own will begat he us.* Here is that title of will acknowledged, and the design of absolute free-grace, in the Testator accomplished. 2. The design of God in Christs sustaining the relation of a Testator in the Covenant of Grace, is accomplished, in so far, as a ratification and confirmation of the testamentary Covenant is thereby intended: because by Christs death, the right that believers have by this Testament receives a threefold confirmation: 1. A confirmation of the verity and reality of it; that it is a true and real deed, which by the strictest tryal, *for probat of Wills*, cannot be rejected: for 'tis confirmed, says the Apostle, *Gal. 3. 15.* to wit, to be an authentick instrument and evidence, *κεχυμένον, authenticum, confirmatum & ratum habitum, Act. 3. 15, And killed the prince of life, whom God hath raised from the dead, whereof we are witnesses. Luk. 24. 48, And ye are witnesses of these things.* 2. A confirmation of validity, it is made unalterable, so that it cannot be disannulled or abrogated thereafter; so that no man can make it void, or put any alteration upon it, as the Apostle proves, *Gal. 3. 15, No man disannulleth, or addeth thereto ἡ δὲ ἀδελφὴ, Nemo abrogat; eodem sensu quo leges dicuntur abrogari cum vim suam amittunt, as Heb. 7. 18, Christs Testament cannot be made void, and of none effect:*

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for 'tis *διαβάναι τὸ δόγμα*, *testamentum ratum*, Heb. 9. 17. Firm and settled, as a pillar on its base. 3. A confirmation of efficacy; it is made available to our use, as our evidence in judgment; it is of strength, says the Apostle, Heb. 9. 17. *ἰσχυρὸν, valens*: But the next and third accomplishment of the design of God in this Covenant-relation, will clear this further; to wit, the executing of Christs Testament, by his ceeding the possession. Let us therefore consider how Christs being Testator doth make way for those that are called to receive the inheritance, Heb. 9. 15.

1. Christ the Testator is vested with the right and possession of all the Covenant-blessings: for he is the first begotten of many brethren, Heb. 1. 6. And God gave him to be head over all things to the Church. Col. 1. 15, 17, 18, Who is the image of the invisible God, the first born of every creature. And he is before all things, and by him all things consist. And he is the head of the body, the Church: who is the beginning, the first-born from the dead, that in all things he might have the preeminence.

2. The Testator by his Will and Testament, bequeaths, disposes, and leaves in legacy the very same mercies, and Covenant-blessings that were his at the first-hand, and all treasured up in the Mediator and Testator, as in a store-house: Lo, says he, I give you the sure mercies of David, Act. 13. 34. with *lira*. 35. 3.

3. The Testator dies: when Christ hath made his Will, he laid down his life, and by his death he opens a way, and gives Legal access to his people, to have his Testament executed, and his will therein actually fulfilled. 1. He renders up the possession, and by a cession yields it unto his people, Heb. 9. 15. The Mediator and Testator dies, that by means of death. --- they which are called, might receive eternal inheritance: and Joh. 10. 7, If I do not go, the comforter will not come unto you, &c. If the Testator had not died, there had never been room nor access for them who are called, to receive the inheritance: though in this there be something singular, and different from humane conveyances, because Christ does so give up the possession for his peoples access to it, that he also keeps it for the same end, that he and they after ratifying his Testament by his death, may live and possess the inheritance together, as joint heirs

with Christ, Rom. 8. 17. Joh. 14. 2, 3. But in humane possessions there is no room for two to possess the same thing by a compleat intire title to it; nor for a person that yields the possession or inheritance to another, to return to it, without divesting that person to whom it was resigned.

2. The Testator himself pleads his Testament, and his making way through his death for his peoples coming at the inheritance, and the possession of his goods: I say, he pleads that to be of force through his death, as a valid Legal right, that they also may now possess and enjoy with him, *Joh. 17. 24, Father, I will that they may be where I am.* And in Heaven he appears for us, and upon our account, in the force of the Testators death, *Heb. 17. 23, 24.*

3. The Testator who before posselt the inheritance upon his own right and title, does now possess the inheritance by a title super-added to that; to wit, upon our account, as our *Attorney*, as one representing the Elect, and having wrought for their heaven, *Joh. 17. 4,* and come to heaven to be vested with a possession in their name, and for their account: for now he appears in heaven, in the presence of God for us, *Heb. 9. 24.* And by the Testators being in Heaven, *God hath made us sit together in heavenly places in Christ Jesus,* Eph. 2. 6. *And he as a fore-runner is for us entered,* Heb. 6. 20.

4. The Testator surrogates his spirit in his absence, and after his death, to see his Will executed in all points, and to give real and actual possession of his Testament-blessings unto those to whom he left them, *Joh. 15. 26, But when the comforter is come, whom I will send unto you from the father, he shall testify of me:* and *Joh. 16. 7, 8.* Which accordingly is fulfilled, and our possession *quo ad exequuta*, is ascribed to this Executor surrogate by the Testator, and doing his will in his name, *1 Cor. 6. 11, But ye are washed, but ye are sanctified in the name of the Lord Jesus, and by the spirit of our God;* the Executor of the Lord Testators will.

Use 1. This Covenant-relation does exceedingly magnifie the riches of the grace and love of Christ Jesus the Testator: 1. *That the king immortal,* 1 Tim. 1. 17. should become a man subject to mortality, *Heb. 2. 17.* 2. That he should act any thing in contemplation of mortality, and be a Testator, even he who was to see no corruption, *Psal. 16. 11.*

with

with *Act. 2. 31. Joh. 13. 1. 3.* That he who could not see corruption, yet nevertheless should die and give up the Ghost, for conveying a title and possession of life and immortality to his people, *Gal. 2. 20.*

Use 2. Let the friends and Legators of this blessed Testator, know, that your holding is of absolute grace, and of the meer pleasure of the Testator: your right and title is testamentary, and you have your mercies by Christs will of favour: you are Legatories, and he is the Testator, *Joh. 5. 21, The Son quickeneth whom he will.* And yet you are not left at uncertainty: for there is nothing sure to changeable creatures, but what is pure Grace, and hangs upon the free will of God, and the motions of his heart, *Rom. 4. 16, Therefore it is of faith, that it might be by grace, to the end the promise might be sure to all the seed. Mal. 3. 6, For I am the Lord, I change not: therefore ye sons of Jacob are not consumed.* You may say to him, as he said to his father upon your account, *Mat. 11. 25, 26, I thank thee, O father.---And even so, father, because so it seemed good in thy sight.*

Use 3. Comfort to believers in Christ, whose names are written in this Testament: 1. That our Lord Jesus died not untested, and without a plain declaration of his Will to whom he left his goods, and what the things be which he left unto them, *Act. 13. 34, And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Joh. 14. 27, Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you. Joh. 13. 1, Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the father, having loved his own which were in the world, he loved them unto the end, Joh. 15. 11, 13, 14, 15. and 16. 33.* 2. That your right is testamentary, the Covenant betwixt God and Christ being turned unto a testament betwixt him and you, the blessings thereof are the absolute will of the Testator, *Joh. 14. 27, Peace I leave with you, my peace I give unto you, not as the world giveth give I unto you: let not your heart be troubled, neither let it be afraid. Joh. 17. 24, Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me.* 3. That

there is force and strength in his latter Will, by vertue of his death, that we can bring his Will as a valid deed of Law now after his death, and can plead it with God, *Heb. 9. 15, 17, And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.---For a testament is of force after men are dead: otherwise it is of no strength at all whilst the testator liveth.* 4. That he hath left one to execute his Will; that the Testator wants not an Executor of his Testament, *Joh. 14. 26, But the comforter, which is the Holy-ghost, whom the father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Joh. 15. 26, But when the comforter is come, whom I will send unto you from the father, even the spirit of truth, which proceedeth from the father, he shall testify of me.*

Use 4. For Exhortation, both to consider of the design of Grace that lyes wrapt up in this Covenant-relation, and to search into the experimental knowledg of the vertue and efficacy of Christs being the Testator of the new Covenant. 1. I say, study the design of grace which is wrapt up in this Covenant-relation, as it super-adds a new title to Covenant blessings, as it declares the absolute freeness of Covenant-mercies, as it ratifies Christs will of grace, and as it makes way for our possession of the things bequeathed unto us in Christs Testament, wherof we have spoken. 2. Search (I say) after the experimental knowledg of the vertue of Christs Testatorship, 1. *Quo ad executionem*, in the force and efficacy of it, that through the Testators death his Testament hath been executed and fulfilled as to thee, *Heb. 9. 17, For a testament is of force after men are dead: otherwise it is of no strength at all whilst the testator liveth. Zech. 9. 11, As for thee also, by the blood of thy covenant, I have sent out thy prisoners out of the pit wherein there is no water.* 2. *Quo ad executam*, in the latitude of his Legacies, that nothing disposed and bequeathed to believers in Christs Testament, hath escaped thee; that no part of his goods which is the portion of his people, be wanting with thee, *2 Per. 1. 5, And besides this, giving all diligence, add to your faith vertue, and to your vertue knowledg, &c.*

ledg, &c. 3. *Quo ad executorem*, in the kindly genuine work of his spirit; that the good which God hath done to thee, is the true execution of the Testators will of grace to his people, 1 Cor. 6. 11, *And such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God.* Joh. 1. 13, *Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.* Rom. 8. 9, *But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you: now if any man have not the spirit of Christ, he is none of his.*

CHAP. XXII.

Christ a Covenant of the people; or in what respects Christ is all the Covenant.

BESIDES the many and various relations before spoken of, which Christ sustaineth in the Covenant of grace, he is the Covenant it self: for to him doth the father speak, *Isa.* 42. 6, and 49. 8, *I will give thee for a Covenant of the people:* things attributed in *abstracto*, have a great signification, *Rom.* 1. 7, *The carnal mind is enmity, &c.* Christ is called *the peace*, *Micah.* 5. 5. *And our peace*, *Eph.* 2. 14. This is more than the *peace-maker*, *Col.* 1. 20. 'Tis all the transaction of peace, the whole business of reconciliation comprized in the Mediator, and acted by him. So here *Christ a Covenant*, is more than the Covenant-maker, or the Mediator of the Covenant; the phrase imports two things: 1. The abridging and summing up of the whole Covenant in Christ Mediator; in whose person the two parties at enmity were united. *I will give thee for a covenant of the people;* that is, I make a gift of thee, to be to my people the summary and compend of all that blessed transaction and Covenant which I purpose with them. 2. It imports the commitment of the whole business (which God purposed to do with his people in the way

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way of a Covenant) unto Christ the Mediator, to be managed by him: *I will give thee for a covenant of the people*, is a designation of Christs work, unto which he was called; and for the doing of which, promises of assistance are made to him in the words preceding these; as if it were said, I set thee over the whole business of the Covenant between me and the people given to thee, that from beginning to end it may be managed by thee: Again, Christ is not only given for a Covenant, but for a *Covenant of the people*; that is, to be on the peoples side, and to deal for them: for the people alone are not capable of confederation with God, but Christ stands jointly with them, and is gifted of God to the people, to be given back again to God for their part of the Covenant, *Psal.* 89. 19. *Heb.* 2. 13.

Hence let us consider of these Propositions:

Christ is all the Covenant: or all this Covenant is comprized in Christ: or God by giving Christ, doth give the Covenant of the people with him.

Christ is the Covenant, 1. *Originally and fundamentally*: he is the original and root out of which the Covenant sprang, and he is the foundation upon which it is grounded: the Covenant of grace took its rise and being from Christ, *Rev.* 22. 16, *I Jesus have sent mine Angel to testify unto you these things in the Churches: I am the root and the off-spring of David, and the bright and morning-star.* *Isa.* 28. 16, *Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation, a stone, a tryed stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste.* *Judg.* 14. 14, *And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness.* 1. He is the ancient foundation of that which was revealed of the Covenant from the beginning of the world: therefore God revealing this Covenant in Paradise, presently after the fall, bottomed it upon Christ *the seed of the woman*, *Gen.* 3. 15. And revealing it to *Abraham*, he grounded it upon Christ *Abrahams seed, in whom all the families of the earth should be blessed*, *Gen.* 12. 3. and 17. 1, 2. 2. Christ is the eternal foundation of this Covenant, upon whom it was bottomed in the eternal decrees of God: hence our vocation and salvation are said to be promised and given to us in him before the world began,

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began, *Tit. 1. 2, And in hope of eternal life, which God that cannot lie, promised before the world began. 2 Tim. 1. 9, Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. Eph. 1. 4, According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.* 2. Christ is the Covenant primarily, and by propriety; as fire is hot for it self, and all things hot for it, and by participation: Because with him was the Covenant made as the chief party; with believers it was made in subordination to him: with him it was made at the first hand; with us at the second hand: with him it was made for himself; with us it was only made for him: therefore 'tis his Covenant by propriety; and ours only by participation: and therefore all the promises are made first to him, and fulfilled first to him; and all the acts of Gods love terminate first upon him, and come at us only in the second room, and at the second hand, *Isa. 59. 21, As for me, this is my Covenant with them, saith the Lord: My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, saith the Lord, from henceforth, and for ever. Psal. 89. 3, 33, I have made a covenant with my chosen; I have sworn unto David my servant.-----Nevertheless, my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail. Isa. 53. 3, And I will make an everlasting covenant with you, even the sure mercies of David. Eph. 1. 3, Blessed be the God and Father of our Lord Jesus, who hath blessed us with all spiritual blessings in heavenly places in Christ.* 3. Christ is the Covenant eminently, because he is the chief blessing of the Covenant; there being not such another promise and gift in all the bundle of promises contained in the Covenant; therefore is he spoken of by way of eminence, as being that transcendent gift of God, matchless effect of Gods love, besides which there is not another the like, *Joh. 4. 10, Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith unto thee, give me to drink: Joh. 3. 16, For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him,*

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him, should not perish, but have everlasting life. He is the most precious stone in all the Jewel, *Mat. 13. 44, 45.* All other things in the Covenant, Righteousness, Life, Pardon, Peace, &c. are but the garnish of this Jewel, *Song. 5. 10, My beloved is white and ruddy, the chiefest among ten thousand.* He is the most sweet and ripe Berry in all the cluster of Promises which grow together in the Covenant; nay, he is the cluster himself, *Song. 1. 14, My beloved is unto me as a cluster of camphire in the vineyards of Engedi.* *Rom. 8. 32, He that spared not his own Son, but delivered him up for us all; how shall he not with him also freely give us all things?* He is the fairest and most bright-shining star in all that constellation, *Rev. 22. 16, The bright and morning-star.* He is the fairest stone in all the building, none like unto him, *Isa. 28. 16, Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation.* *1 Pet. 2. 4, To whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious.* *Psal. 118. 22, The stone which the builders refused, is become the head-stone of the corner.* He is the fairest tree in all the garden of God, like the tree of Life in the midst of Eden, *Song. 2. 3, As the apple tree among the trees of the wood, so is my beloved among the sons.* *Rev. 22. 2, In the midst of the streets of it, and of either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.*

4. Christ is the Covenant virtually, or equivalently: he is the just value of all the bargain: he is of as much worth as all that is promised and contracted to believers in the Covenant of grace; so that if the value of it were asked, how much is it worth? it could not be answered otherwise, than so, 'Tis of as much value as Christ is: and when the Promises are fulfilled to the utmost, they amount not beyond the giving of Christ to believers, *Joh. 1. 12, But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.* *Col. 1. 27, Which is, Christ in you the hope of glory.* *Col. 3. 11.* Christ is all.

5. Christ is the Covenant exemplarily, the very sample and first pattern of the Covenant, and of the design of grace carried

carried on by the Covenant, was in the union of the two natures in Christ the Mediators person: For consider, I pray, the great design of favour carried on by the Covenant of grace, is an union of man with God; a restoring of man to the first state of friendship with God, and in Christ Mediator; his person was the samplar and original pattern of all the business; to wit, 1. Of Gods infinite condescension and stooping so far towards a nearness, a union with man, *Phil. 2. 6, 7, Who being in the form of God, thought it no robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.* 2. Of the unspeakable exaltation of our nature toward an union with God, *Heb. 2. 11, 16, For verily he took not on him the nature of Angels, but he took on him the seed of Abraham. For which cause he is not ashamed to call them brethren.* 3. Of the union and conjunction of God and man, which is the result of Gods condescension, and our exaltation, and which is the summary of the second Covenant, *Mat. 1. 23, Immanuel, which being interpreted, is, God with us. Rev. 21. 3, And God himself shall be with them, and be their God.* So then, Christ is the Covenant in this respect also, the first samplar of the union and agreement of the parties covenanting, *Eph. 2. 14, For he is our peace, who hath made both one. Zech. 6. 13, And the counsel of peace shall be between them both.*

6. Christ is the Covenant *comprehensively* or *summarily*: he is the very compound or abridgment of the Covenant: in the Mediators person there is a little sum of the whole Covenant: Consider this, how the parties, articles, mutual stipulations, promises, properties and blessings of the Covenant, are all some way abridged in Christ, and summed up in his person. And, 1. Christ is all the parties of the Covenant of grace, or rather both the parties are comprehended in the Mediators person: he is both the parties in three respects; 1. Because of the union of the two natures in his blessed person: he is *God-man, God made manifest in the flesh, 1 Tim. 3. 16.* Who took not upon him our nature in its primitive innocency and virgin integrity; *But came in the likeness of sinful flesh, Rom. 8. 3.* He took upon him the nature of fallen man, but sanctified for and by the union with the

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divine nature, *Luk. 1. 35. Heb. 7. 26.* And so he is both the parties, the Covenant being betwixt God and man, not innocent, but fallen man, yet believing and renewed man. 2. Because the person who is Mediator, is upon both sides of the Covenant: as being one with the Father and holy Ghost, he is on Gods side of the Covenant, *1 Joh. 5. 7, For there are three that bear record in heaven, the father, the word, and the holy Ghost: and these three are one. 2 Cor. 9. 13, Whiles by the experiment of this ministration they glorifie God for your professed subjection unto the Gospel of Christ.* And as he is one with us, he is on our side of the Covenant, *Heb. 2. 11, 13, For both he that sanctifieth, and they who are sanctified, are all of one: for which cause he is not ashamed to call them brethren.---Behold I, and the children which God hath given me.* 3. He is not only upon both sides of the Covenant; but he contracts for both the parties, carrying the relation of a party, both upward to God, and downward to us: he treateth and covenanteth for God with us; and he treateth and covenanteth for us with God, which upon the matter is to carry, as having the representation and sum of both parties in his person, *2 Cor. 5. 19, To wit, that God was in Christ, reconciling the world unto himself. Heb. 2. 13, Behold I, and the children which God hath given me.* And as it is said of Jacobs representing the people that came out of his loins, *Hos. 12. 4, He found him in Bethel, and there he spake with us:* So it may be said of Christs representing his people, for God spoke with us in him.

2. The sum of all the articles of the Covenant is in Christ: Consider, I pray, what is the sum of the Articles; even this, *I will be your God, and ye shall be my people:* you find the articles of the Covenant frequently summed up in these two words, *Ezek. 37. 23. Rev. 21. 3.* Now this is in Christ Jesus, 1. In regard of the conjunction of relations in him; to wit, God owning the people; and the people owning him; he being the only person in heaven or earth, who doth bear or is capable to bear the relation of God towards the people; and again, of the people towards God; *for he is God with us, Mat. 1. 23.* He is God and the people united and owning one another; and in some things he doth represent and carry forth God to us as ours, *2 Cor. 5. 19.* And in other

other things he doth represent and carry in the people of God, and present them before him as his own people, *Heb.* 9. 24. and 2. 13. *Eph.* 2. 6. 2. In regard of causality: (for although Christ be not the cause of Gods love to the Elect, but the effect thereof, *Joh.* 3. 16: yet he is the cause of the effects and acts whereby it runneth forth towards us) Christ is the bottom of the relation betwixt God and his people: for by his taking a new Covenant-right unto God as his God and Father by Covenant, he did lay the foundation of Gods being our God by Covenant, and of our being the people of God by Covenant; which had never been, were it not for Christs new Covenant-right, *Psal.* 89. 26, *He shall cry unto me, Thou art my father, my God, and the rock of my salvation.* *Gal.* 4. 6, *And because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father.* *Heb.* 1. 5, *For unto which of the Angels said he at any time, Thou art my Son, this day have I begotten thee? and again, I will be to him a father, and he shall be to me a son.* 3. In regard of conveyance, or of the manner and way how we have access to this priviledg and Covenant-state, to have God to be our God: God is our God in Christ, and we are Gods people in and through Christ: and without an existence in Christ, and union with him, God is not ours, neither are we his, *Eph.* 2. 12, *That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope, and without God in the world.* For Covenant-relations, as well as blessings, come to us through Christ: we come to God in Christ, and God cometh to us, and becometh ours in him, *2 Cor.* 5. 19, *To wit, that God was in Christ, reconciling the world unto himself.* *Heb.* 7. 25, *Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.*

3. The sum of the mutual stipulation is in Christ: there are some mutual conditions and stipulations in this as in other Covenants. But Christ may be well called the whole stipulation: 1. Because 'tis he who obtaineth the consent of both parties, and receiveth in their Amen to that blessed transaction of friendship and union, the consent of the one from everlasting, *Prov.* 8. 22, 23, 30. with a *Tim.* 1. 9. Tit.

1. 2: and of the other when we believe, *Joh. 6. 37. Rev. 22. 17, 20.* 2. Because the Covenant was given to him, to be fulfilled on both sides by him; it was fulfilled upon Gods side, for he is the person which was sent to perform all that God had promised to his people, *Luk. 1. 69, 70, 72, 73, 74.* And hath raised up an horn of salvation for us, in the house of his servant David, as he spake by the mouth of his holy prophets, which have been since the world began: to perform the mercy promised to our fathers, and to remember his holy covenant, the oath which he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hands of our enemies, might serve him without fear. By him it was fulfilled upon our part; for he is the person upon whom our help was laid, even to perform whatsoever is required of us by the Covenant, *Psal. 89. 17, 19.* For thou art the glory of their strength.---Then thou spakest in vision to thy holy one, and saidst, I have laid help upon one that is mighty. 3. Because upon the matter, Christ is the very thing which is mutually stipulated upon both sides: Consider I pray, God stipulates to give us Christ, and that is the sum of what he stipulates, *Isa. 55. 3, 4.* Incline your ear, and come unto me: hear, and your soul shall live: and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader and commander to the people. And again, we restipulate to give Christ to God for all that the Covenant requires of us, *1 Cor. 1. 30.* But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. *Phil. 3. 9.* And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. For this is the nature of the Gospel-Covenant, it craveth conditions and duties from us, but filleth the hand with Christ, wherewith to pay the masters rent: and we do answer all that is craved with Christ, which maketh the craving gentle, *Isa. 60. 17.* I will also make thine officers peace, and thine exactors righteousness.

4. Christ is the sum of all the promises and blessings of the Covenant, *Isa. 42. 6.* And give thee for a covenant of the people, for a light of the Gentiles. This doth appear, 1. From the

the first discovery of this Covenant, which had but one promise in it, and that was the promise of Christ, *Gen. 3. 15, The seed of the woman.* 2. This appears from Gods explicating the sum of the promises and Covenant, when it was more explicitly held forth to be Christ gifted to his people, *Gen. 12. 3, And in thee shall all families of the earth be blessed.* *Isa. 55. 3, 4, And I will make an everlasting covenant with you, even the sure mercies of David.* *Behold, I have given him for a witness to the people.* 3. This appears from the holy Ghosts accounting Christs coming to be the performing of the whole Covenant and promises, *Luk. 1. 69, 72, 73, And hath raised up an horn of salvation for us, in the house of his servant David: To perform the mercy promised to our fathers, and to remember his holy covenant, the oath which he swore to our father Abraham, &c.*

5. Christ is the sum of all the properties of the Covenant, not only because whatsoever these properties speak forth of the nature of that transaction that is to be found in him; but also, and chiefly, because Christ is the foundation of all these properties; as may appear by a short recapitulation of the particular properties thereof, which are all comprised in Christ. And, 1. The *freeness* of the Covenant is comprised in him. The Covenant of grace is free: and indeed Christ is a *free Christ*, or Christ freely given to his people is the sum of the free Covenant, *Job. 3. 16, For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.* *Joh. 4. 10, Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living-water.* *Isa. 42. 6, And give thee for a covenant of the people, for a light of the Gentiles.* *Rom. 8. 32, He that spared not his own Son: but delivered him up for us all: how shall he not with him also freely give us all things?* Yea, 'tis in and for Christ that the Covenant is a free Covenant: for the same righteousness, and life, and Covenant-blessings which are freely promised and offered to us; at the first hand were purchased by Christ, and a satisfaction given to the justice of God for them; and because he payed a price for them, therefore they are free gifts to us: he made

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made all Covenant-mercies free to us by Covenant, because they were bought by him, in the Covenant that was made between God and Christ, *Isa. 53. 10, 11, 12, Yet is pleased the Lord to bruise him: he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travel of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many: for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong: because he hath poured out his soul unto death; and he was numbred with the transgressors, and he bare the sin of many, and made intercession for the transgressors.* *Joh. 17. 4, 5, I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O father, glorify thou me with thine own self, with the glory which I had with thee before the world was.* I do not say that Christ was the cause of Gods eternal transaction which he purposed in himself; but that he is the cause of these effects of Covenant-graces, which come freely to us for his sake, who bought them with a great price, *1 Pet. 1. 19, 20, 21, But with the precious blood of Christ, as of a lamb without blemish, without spot. Who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you who by him do believe in God that raised him up from the dead, and gave him glory, that your faith and hope might be in God.*

2. The everlastingness of the Covenant is comprized in Christ: the Covenant is an everlasting Covenant; and he is God everlasting, yea, an everlasting Mediator, who was set up from everlasting, and shall endure to everlasting, *Isa. 9. 6, For unto us a child is born, unto us a son is given, and the government shall be upon his shoulders, and his name shall be called wonderful counsellor, the mighty God, the everlasting father, the prince of peace.* *Prov. 8. 23, I was set up from everlasting, from the beginning, or ever the earth was.* *Heb. 7. 25, Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.* Yea, it is in, and through, and for Christ, that the Covenant of grace hath everlastingness in it; whether we consider it as everlasting, *a parte ante*: it could not have been

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an everlasting Covenant in this respect, unless there had been another everlasting party for the everlasting God to deal with; and there was not another party of this kind, but *Christ*; in whom *grace was given to us, and promises of life made to us before the world began*, 2 Tim. 1. 9. Tit. 1. 2. 2 Cor. 8. 23. Or if we consider the Covenant as everlasting *a parte post*, Christ is the foundation of that, and it is *for Christ* that the Covenant is an everlasting Covenant; and because he is given for a Covenant of the people, more everlastingness is given to that Covenant, Psal. 89.

3. *I have made a covenant with my chosen; I have sworn unto David my servant: My covenant will I not break; nor alter the thing that is gone out of my lips. Once have I sworn by my holiness, that I will not lye unto David.* Isa. 59. 21, *As for me, this is my covenant with them, saith the Lord; my spirit which is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, saith the Lord, from henceforth and for ever.* Isa. 53. 10, *When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.*

3. The order of the Covenant is comprised in Christ: the Covenant is a well ordered Covenant: and the order of the whole treaty of reconciliation, and of this Covenant-transaction, is summed up in Christ, in whom the parties meet together in this order, God coming down to us in Christ, and we coming up to God in Christ, 2 Cor. 5. 19, *To wit, that God was in Christ, reconciling the world unto himself.* Mat. 1. 23, *God with us.* Yea all things that are ordered and disposed concerning Covenant-grace and blessings, are ordered in him, and for him, and by him: for the methods and ways of Gods dispensing and ordering Covenant-blessings, are through him, and in him, as the channel and conveyance thereof; and for him as the cause; and by him as the great Administrator who is over all that business for the managing thereof, Eph. 1. 3, 4, 5, 6, *Blessed be the God and father of our Lord Jesus Christ, who hath blessed us with all the spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Having predestinated*

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us into the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. Eph. 2. 6, 10, And hath raised us up together, and made us sit together in heavenly places in Christ Jesus.---For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

4. The stability of the Covenant is comprised in Christ: the Covenant of Grace is a *sure Covenant*, and he is a firm and sure Christ, who fails not, and changes not, *Heb. 13. 8, Jesus Christ is the same yesterday, and to day, and for ever.* Yea, he is the very stability of the Covenant of Grace, *2Cor. 1. 20, For all the promises of God in him are, yea, and in him, Amen, unto the glory of God by us.* The *sure foundation* upon which it is established, *Isa. 28. 16.* Because Christ is in the Covenant *as a nail in a sure place*, and as a foundation and corner-stone which cannot be removed: therefore stability and firmness is in the Covenant, *Isa. 22. 23.* Because the Covenant made with him is sure, therefore the Covenant made with us is sure, *Psal. 89. 33, 34.* And because Christ is given for a Covenant of the people, therefore stability is given to that Covenant as an essential property thereof.

5. The perfection of the Covenant of Grace is comprised in Christ: it is a *perfect Covenant*, and he is a perfect and compleat Christ; a *Saviour made perfect*, to be the author of a compleat Salvation to his people, *Heb. 5. 9.* and to *save to the utmost*, *Heb. 7. 25.* Yea, the Covenant is a perfect Covenant, because Christ is in it, *in whom we are compleat*, *Col. 2. 9, 10.* And in whom dwelleth perfect fulness, and all desirable perfections. If Christ had not been in it, perfection had not been in it, nor should that Covenant have been able to perfect us for ever, but it had left us as the first Covenant did: But because God gave Christ for a Covenant of the people, therefore perfection is in it, and came to us by it, *1Cor. 1. 30, But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.*

6. The satisfactoriness of the Covenant of grace, is comprised in

in Christ: it is a *Soul-satisfying Covenant*, and he is a *Soul-satisfying Christ*, 2 Sam. 2. 5, *For this is all my salvation, and all my desire, although he make it not to grow.* Song. 5. 16, *His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O Daughters of Jerusalem.* Psal. 73. 25, *Whom have I in heaven but thee? and there is none upon earth that I desire besides thee.* Yea, Christ is the foundation of that satisfaction which the souls of the saints find by being within the Covenant of grace: he is the *desire of all nations*, Hag. 2. 7. It is in and for him, that it is satisfying: if Christ were not in the Covenant, the soul of a Saint could never say of it, *This is all my desire*; but because he is in it, therefore the spirits of men by embracing it, find a satisfaction, Psal. 16. 2, 5, 6, *O my soul, thou hast said unto the Lord, thou art my Lord: the Lord is the portion of mine inheritance, and of my cup: thou maintainest my lot. The lines are fallen unto me in pleasant places: yea, I have a goodly heritage.* And because Christ is given for a Covenant of the people, therefore satisfaction is in it.

6. Christ is the sum of all Covenant-blessings: they are all abridged in him, Col. 3. 11, *But Christ is all, and in all:* 1. *Eminently*: because he is the chief blessing of the Covenant: he is the marrow and fatness of the whole bargain, Job. 4. 10, 14, *Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. But whosoever drinketh of the water that I shall give him, shall never thirst: but the water that I shall give him, shall be in him a well of water springing up into everlasting life.* Joh. 3. 16, *For God so loved the world, that he gave his only begotten Son.* 2. *Comprehensively*: because in him, as in a store-house, all Covenant-blessings are treasured up, Col. 2. 9, *For in him dwelleth all the fulness of the God-head bodily.* Joh. 1. 14, 16, *And the word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the father) full of grace and truth. And of his fulness have all we received, and grace for grace.* 3. *Ultimately*: because he is that Covenant-blessing for which the whole bargain is sought after, and all other things are but sought for him, Mat. 13. 44, 45, *Again, the kingdom of*

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heaven is like unto treasure hid in a field, the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls, &c.

4. Virtually: because when God giveth Christ, the whole Covenant is reckoned to be performed, *Luke* 1. 72, To perform the mercy promised to our fathers, and to remember his holy covenant. 5. Consequentially: because all other Covenant-blessings follow him, as accessories follow any principal thing, *Rom.* 8. 32, He that spared not his own Son, but delivered him up for us all: how shall he not with him freely give us all things? *Prov.* 8. 35, For whosoever findeth me, findeth life, and shall obtain favour of the Lord.

Use 1. If Christ be all the Covenant, or the sum and marrow of all which God hath given to his people by the Covenant of grace; this speaketh sad reproof, 1. To those who seek something else; the strength of whose indeavours is laid forth upon something inferiour, something beside the chief good, *Isa.* 55. 2, Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. To such belongs that warning, *Isa.* 50. 11, Behold, all ye that kindle a fire, that compass your selves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow. 2. To such as seek and follow after some thing more than Christ, who is all the Covenant; sure there are not a few, who think they have not a full blessing in Christ; Christ alone, without other things of this world, cannot content them, *Gen.* 30. 1. This evil under the sun hath reached some of those who have been within the Covenant of Grace, *Gen.* 15. 1, 2, After these things the word of the Lord came unto Abram in a vision, saying, Fear not Abram, I am thy shield, and thy exceeding great reward. And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? To such belongs that warning, *Jer.* 45. 5, And seekest thou great things for thy self? seek them not: for behold, I will bring evil upon all flesh, saith the Lord: but thy life will I give unto thee for a prey in all places whither thou goest.

goest. 3. It speaks reproof to those who seek something less than Christ: there being among those who are not of the worst sort of people, whom life and salvation could satisfie: a created heaven without Christ could answer their desires after happiness, *Mat. 19. 16. And behold, one came and said unto him, Good master, what good thing shall I do, that I may have eternal life?* Something of this also may overtake the children of Grace among their fevers and fits of distempers, *Mark 9. 5, 6. And Peter answered, and said to Jesus, Master, it is good for us to be here: and, let us make three tabernacles; one for thee, and one for Moses, and one for Elias. For he wist not what to say, for they were sore afraid.* Such should remember *Peter's* words at another occasion, *Joh. 6. 68, Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.* Which import, that a created Heaven would not be significant, if Christ were not there: see also *Psal. 73. 25, Whom have I in heaven but thee? and there is none upon the earth that I desire besides thee.* 4. It speaks reproof to those who wrangle about circumstances, to the prejudice of Christ the substance and marrow of the Gospel-Covenant: those who seek some things of Christ to the prejudice of other things of Christ, that be the more weighty matters of the Gospel: as put case, Forms to the prejudice of substance: Order to the prejudice of edification: Uniformity to the prejudice of union, &c. And this, whether by extolling of the highest and most weighty things of Christ, to the prejudice of other things which are also his Ordinances: or by the depressing and decreeing of other more subordinate things of Christ, and circumstantial, to the prejudice of the weightiest matters of the Gospel: for although no Ordinance of Christ be a little one, and to be set at nought; yet without controversie there be some of them more weighty than others.

Use 2. For discovery how far we fall short in practical giving to Christ his own place in the Covenant: There be very few, even of those who dare not knowingly slight Christ, who yet do give him his own room in the Covenant. Consider it but a little: 1. He is the root and original of the Covenant: have you acknowledged and employed him as such? have your soul-transactions with God, been grounded upon

Christs transactions with him? or have you not in point of Soul-covenanting with God, dealt as if the Covenant had its first rise then, when it first entered in thy heart? Consider, I pray, where you have pitched the original rise and foundation of that blessed transaction. 2. He is the principal party with whom the Covenant was made at the first hand: do you always give that place to Christ? do you put him foremost? or do you not rather drudg him after you? I fear, nay I doubt not, we deal in many things with God as if we were the principal party covenanting: in matter of Gospel-promises, as if we were the principal Creditor, to whom a performance of these things were due: and in matter of Gospel-commands, as if we were the principal Debtors from whom a performance of Duty could be expected. 3. Christ is the chief blessing of the covenant: have you sought him as such? or hath any other blessing of the Covenant had his room in thy heart? have you sought life and salvation in the promises, as the chief blessing contained in them? or have you seen something in the promises better and more desirable than these, even Christ, who is in every promise, and is the best thing in the promise? 4. He is valuable above all things else contained in the Covenant: he is the full price of the whole bargain; have you put this value upon him? have you made him your all, your treasure for which you treated in this bargain, and bought the field? 5. He is the samplar and first copy of the Covenant: did you ever consider how the peace and union was first made in his person? have you followed that blessed copy, to have this your Covenant with God, the Divine Nature coming down to you, and you brought up to meet with God in Christ, and with him, and in him to have mystical union? 6. He is the sum of the Covenant: have you studied this compend well? how to reduce all the Covenant to Christ, to find it all in him, and to make all the Covenant praise him?

Use 3. For tryal, whether you be in the Covenant of Grace, or not: whether you *have taken hold of the Covenant*: as the Prophet speaks, *Isa. 65. 4.* Know it by this, if thou art in Christ, thou art in the Covenant: if thou hast taken hold of him, thou hast taken hold of the Covenant, *Joh. 1. 12.* *But as many as received him, to them gave he power to become the sons of God, even*

to them that believe on his name. Eph. 2. 12, *That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope, and without God in the world.* To be without Christ, and to be strangers to the Covenant of promise, are equivalent: if the Covenant be given, Christ is given: and if Christ be given, the Covenant is given: for you are in so far in the Covenant of Grace, as you have any thing of Christ in you, Col. 1. 27, *To whom God would make known, what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory.* 2 Cor. 13. 5, *Examine your selves whether ye be in the faith: prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?* If you have no right to Christ, then none to the Covenant: try therefore your standing: sinners where are you? under the first husband, or married to another? are you in Christ or not? and consequently in the Covenant of Grace, or without it? Rom. 7. 4, *Wherefore my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.*

Try this, 1. By your divorcement from Idols, and all other lovers; this Covenant breaks all former engagements, whether they have been to lusts or to creatures: henceforth if thou be in Christ, and engaged with him through this Covenant, all these former engagements must be so far cast loose, that hatred must be to lusts instead of former love, Gal. 5. 24, *And they that are Christs, have crucified the flesh, with the affections and lusts.* Mark. 9. 43, *And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands, to go into hell, into the fire that never shall be quenched, where the worm dieth not, and the fire is not quenched, &c.* And half a love to the creatures, or limited, subordinate, secondary, regular, submissive love to them, instead of old heart-engagements, Ezek. 36. 25, *From all your filthiness, and from all your Idols will I cleanse you.* Psal. 45. 10, 11, *Hearken, O daughter, and consider, and incline thine ear: forget also thine own people, and thy fathers house. So shall the king greatly desire thy beauty: for he is thy Lord, and worship thou him.* Josh. 24. 23, *Now therefore put away, said he,*

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he, the strange gods which are among you, and incline your heart unto the Lord God of Israel. *Hol. 14. 8.* Ephraim shall say, *What have I to do anymore with idols?* Gen. 12. 1, *Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy fathers house, unto a land that I will shew thee.*

2. Try it by your consenting to the mutual tye which the Covenant bringeth with it : for it doth not only hold forth what God will be to you, but what you must be to him : it obligeth you to be the Lords, as well as it maketh him yours, *Hof. 3. 3.* *It saith, Thou shalt not be for another man; so will I also be for thee.* If then you consent as willingly to be Christs, as to have him made yours; by this reciprocation and eccho of affection and ingagement to him, you may know your being in him, and so in the Covenant, *Rev. 22. 17, 20,* *And the spirit, and the bride say come, and let him that heareth say come.—Surely, I come quickly, Amen.* Song. 2. 16, *My Beloved is mine, and I am his.* 2 Chron. 30. 8, *Now be ye not stiff-necked as your fathers were: but yield your selves unto the Lord, and enter into his sanctuary, which he hath sanctified for ever: and serve the Lord your God, that the fierceness of his wrath may turn away from you.*

3. Try it by your subjection and submission to Christ: for they that are in Christ, they do not only consent to be his, but there is a subjection of their consent unto him, as unto their Head, Husband, Lord, and King; as Wives and Subjects do in their Covenants with their Husbands and Kings, *2 Cor. 9. 13,* *The subjection of your consent.* There must be a through compliance with Christ in all his offices, and in every part of each of his office: for we must not comply with Christ as a Priest only, but also as a witness, a leader and commander of the people, *Isa. 55. 4,* since he is given for these ends, as well as for the former: Neither must we submit only to that part of his Priesthood, whereby he offered sacrifice, and slight his intercession, *Heb. 5. 1; 7. and 9. 24, 26.* Nor only to the external part of his Prophetical and Kingly offices, by subjecting our selves to ordinances (as the manner of formal hypocrites is): but to the sovereignty of his inward teaching and ruling also, *Jer. 31. 33, 34,* *I will put my law in their inward parts, and write it in their hearts,*
and

and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: Nor to his inward teaching and ruling only (as despisers of Ordinances pretend), but to the external administration of his Covenant, by Ordinances of worship and government also, so long as his tabernacle is with men, which must be till Christs giving up the kingdom, Rev. 21. 3, 22, 23. with Ezek. 43. 11.

4. Try it by your satisfaction with, and acceptation of the whole bargain, without division, diminution, addition, or alteration of any clause in it, *Isa. 55. 3. Jer. 31. 32, &c.* Those who are in Christ, and so within the Covenant of Grace, do not divide the promises of the Covenant, from the condition and commands thereof; neither do they reject any thing which God hath put in that bargain: but on the contrary they close with it as it stands in the offer of the Gospel (without bogling and skaring at the reservation of the cros); and with a soul-satisfaction found in the offer, *2 Sam. 23. 5, saying with David, this is all my desire. And Psal. 16. 5, 6, The Lord is the portion of mine inheritance, and of my cup: thou maintainest my lot. The lines are fallen to me in pleasant places: yea, I have a goodly heritage. Psal. 73. 25, Whom have I in heaven but thee? and there is none upon earth that I desire besides thee.*

5. Try it by your accounting duties your priviledg, which other men account their burden, *1 Joh. 5. 3, For this is the love of God, that we keep his commandments, and his commandments are not grievous. Mat. 11. 30, For my yoke is easie, and my burden is light.* By your experiencing that holy facility in duties which springeth from love to Christ, and delight in God, *2 Cor. 5. 14, For the love of Christ constraineth us, because we thus judg, that if one died for all, then were all dead.* Whereby it cometh to pass, that the very work of believers is wages and hire in their hands; that I say, is demonstrative of one being in Christ, and so of a new-Covenant-estate.

6. Try it by your equal endeavours after holiness and heaven; after conformity unto Christ, and communion with him: if thy endeavours after sanctification, be as vigorous as after salvation; if thou wouldst as gladly be made holy, as be in heaven;

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heaven; if thou desirest as really to be made like Christ, as to have fellowship with him; this speaketh thy being in him, and if so, thy being in the Covenant, 2 Cor. 7. 1, *Having therefore these promises (dearly beloved), let us cleanse our selves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.* 1 Joh. 3. 3, *And every man that hath this hope in him, purifieth himself, even as he is pure.*

7. Try it by your being humbled and provoked to holiness, by the knowledg of your being in Christ, and your reflections upon this great priviledg with humbling admiration: for after this manner hath it wrought upon Gods children, Rom. 3. 27, *Where is boasting then? it is excluded: by what law? of works? nay: but by the law of faith.* Ezek. 16. 36, *That thou mayest remember, and be confounded, and never open thy mouth any more, because of thy shame, when I am pacified toward thee, for all that thou hast done, saith the Lord God.* 1 Tim. 1. 13, 14, *Who was before a blasphemer, and a persecutor, and injurious. But I obtained mercy, because I did it ignorantly, in unbelief: and the grace of our Lord was exceeding abundant, with faith and love, which is in Christ Jesus,* Joh. 14. 22, *Lord, how is it that thou wilt manifest thy self to us, and not unto the world?*

8. Try it by your superlative valuing of Christ: the weakest faith which is precious, doth value Christ above all, 1 Pet. 2. 7, *To you therefore which believe, he is precious.* Prov. 3. 15, *She is more precious than rubies: and all the things thou canst desire, are not to be compared unto her.* Christ is superlatively valued; 1. When Christ alone, without all other comforts, is looked upon as enough, when the soul taketh satisfaction in this portion, Psal. 73. 25, *Whom have I in heaven but thee? and there is none upon earth that I desire besides thee.* Psal. 16. 5, 6, *The Lord is the portion of mine inheritance, and my cup: thou maintainest my lot. The lines are fallen unto me in pleasant places: yea, I have a goodly heritage.* When the soul reckons it self eternally made up in him, and blesteth it self in him, Lam. 3. 24, *The Lord is my portion, saith my soul, therefore will I hope in him:* 2. When we value Christ out of love, not out of necessity only, as the manner of those is, who come to him only in their exigency,

as men use Physicians, *Psal.* 116. 1, *I love the Lord, because he hath heard my voice, and my supplication.* 3. When the excellencies of Christ do affect the heart to take pains to seek him, proportionably, as we seek after other things, *Song.* 5. 6, 9, 10, *I opened to my beloved, but my beloved had withdrawn himself, and was gone: my soul failed when he spake: I sought him, but I could not find him: I called him, but he gave me no answer. What is thy beloved more than another beloved, O thou fairest among women? what is thy beloved more than another beloved, that thou dost so charge us? my beloved is white and ruddy, the chiefest among ten thousand.* 4. When we are not easily offended at him, *Mat.* 11. 6, *And blessed is he, who-so-ever shall not be offended in me.* *Song.* 5. 7, 8, *The watch-men that went about the city, found me, they smote me, they wounded me: the keepers of the walls took away my wail from me. I charge you, O daughters of Jerusalem, if ye find my love, that ye tell him that I am sick of love.* There is nothing that argueth more clearly a low esteem of Christ, than a readiness to be soon and easily stumbled at him, or something in his way with us, or attending the way of seeking him; and on the other hand, nothing argueth a higher esteem of him, than not to be easily offended at him; let him do what he will, yet will I go after him; let me meet with what can be imagined, which stumbleth others, yet will I hold on my way; is the thoughts and heart-language of one that valueth Christ above all. *Job* 13. 15, *Though he slay me, yet will I trust in him.*

Use 4. To teach us, whatsoever things appertaining to this Covenant we cast our eyes upon, to observe more of Christ in it: for if we look upon it aright, there is no part of the Covenant but we may behold Christ ingraven upon it; he is the precious subject-matter of the whole, and of every part of the Covenant, whether they be, 1. Things covenanted by God to us; Christ is ingraven upon every promise, and blessing, and priviledg of the Covenant: the righteousness and life whereunto we are restored, are the righteousness and life of Christ, *Jer.* 23. 6, *And this is his name whereby he shall be called, The Lord our righteousness.* *Gal.* 2. 20, *Tet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God.* *1Cor.* 1.

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30, But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. Col. 3. 2, 3, Set your affection on things above, and not on things on the earth. For ye are dead, and your life is hid with Christ in God. The Sonship, the spirit, the grace, the title to God, they are our partnership of Christs Sonship, his spirit, his grace, his Covenant-right to God, Rom. 8. 17, And if children, then heirs, heirs of God, and joint-heirs with Christ: if so be that we suffer with him, that we may be also glorified together. Gal. 4. 6, And because ye are sons, God hath sent out the spirit of his Son into your hearts, crying, Abba, Father. Joh. 1. 14, 15, And the word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the father) full of grace and truth. And of his fulness have all we received, and grace for grace. Or, 2. Whether they be things re-stipulated by us to God, as conditions of the Covenant, or as duties of the confederate people; upon every condition and duty of the Covenant, Christ is ingraven: the faith accepting Covenant-grace and blessings, is the faith of the Son of God, Gal. 2. 20. The holiness and worthy walking whereunto we are called, is that same thing whereunto we are chosen and created in Christ Jesus, Eph. 2. 10. and 1. 4.

Use 5. For commending Christ to you: 1. See the necessity of receiving Christ, and of being in him, without which we can have no right to the Covenant, nor to any thing contained in it: he is *given for a Covenant*: if it were possible for you to receive all that is in the Gospel-offers, and not to receive Christ, all these things without him could not change your Covenant-state, Eph. 2. 12, If you continue without Christ, you are still without the Covenant: therefore is that expression so frequently used to denote one in Covenant with God, *they that are in Christ*, Rom. 8. 1. 2 Cor. 12. 2.

2. Learn the way how the confederate people should come to God: it is not enough that we should come to God, and bring Christ with us as a third person; but we must also come to God as being *in Christ*, as being one with him, Joh. 15. 2. And this is to come to God through Christ, Heb. 7. 25.

3. Be perswaded to take him who is given of God for a Covenant of the people: make Christ your own, and you make all the bargain your own: for he is the *Covenant of the people*, and he is all, saith the Apostle, *Col. 3. 11*, And, *who-so findeth me, findeth life, and shall obtain favour of the Lord*, saith he himself, *Prov. 8. 35*. We beseech you receive the gift which draweth all the Covenant along with it, *Joh. 1. 12*, But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. If you ask, When do we receive Christ? 1. When we receive the very bonds of the word, and that which doth most cross our corruption, and straiten the looseness and liberty of our flesh, *1 Thess. 1. 6*, *And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the holy Ghost.* 2. *Cor. 10. 4, 5*, For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds: Casting down imaginations, and every high thing that exalteth it self against the knowledge of God; and bringing into captivity every thought to the obedience of Christ. 2. When we imbrace and kiss the promises, that is, when we love them dearly, and welcome them kindly, for the good that is in them, for the things which they carry forth unto us, *Heb. 11. 13*, These all died in faith, not having received the promises, but having seen them afar off, and were perswaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. So did those Worthies who obtained a good report through faith, *verse 130*. 3. When we find and receive something sweeter and better in the promises than salvation, even Christ himself, *Song. 5. 16*, His mouth is most sweet, yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem. A temporary may receive the word with joy, and the promises of the word; but how? for salvation that is in them: but the believer finds something in them better than Salvation, *Joh. 6. 68*, Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. *Psal. 73. 25, 26*, Whom have I in heaven but thee? and therein none upon earth but I desire besides thee. My heart and my flesh fail-eth: but God is the strength of my heart, and my portion for ever.

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4. Since God giveth Christ for all the Covenant, be you perswaded to take him for all, and to make use of him for all, 1 Cor. 1. 30, *But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.* 1. To fulfil all the promises of the Covenant to you; for in him they are yea, and in him they are all Amen, 2 Cor. 1. 20. 2. To fulfil and perform the condition of the Covenant in you; to determine your wills to believe, Job. 6. 37, *All that the father giveth me, shall come to me.* Song. 1. 4, *Draw me, we will run after thee.* Joh. 12. 32, *And I, if I be lifted up from the earth, will draw all men unto me.* 3. To perform the duties in you, which the Covenant requireth of you, Phil. 4. 13. Job. 15. 5. Eph. 2. 10.

Use 6. For comfort and encouragement to believers.

1. Comfort your selves in the bargain which you have made, upon this ground, Christ is in the Covenant; yea, he is given for a Covenant of the people, and therefore all shall be well, and all shall be sure and firm, Isa. 22. 23, *And I will fasten him as a nail in a sure place, and he shall be for a glorious throne to his fathers house.* Zech. 10. 4, *Out of him came forth the corner, out of him the nail.* Isa. 3. 10, *Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings.* Comfort your selves, 1. Against your being short of other men in worldly-injoyments, Christ is given you for a Covenant, but not unto them: O wonder at it! and be comforted, with him who said, *Lord how is it that thou wilt manifest thy self to us, and not unto the world?* You can own Christ, they cannot, Psal. 67. 6, *And God, even our own God shall bless us.* Plal. 73. 26, *My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.* 2. Comfort your selves against all snares, dangers, tentations, and storms that can blow against you in your way to heaven, Christ is in the Covenant, and that shall be your safety; as the disciples were safe at sea against greatest tempests, because Christ was in the ship with them, Mar. 8. 13, to 28. Consider, he is embarked with you, and shall bring you to land, 1 Job. 4. 4, *Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.* 3. Comfort your selves against all your wants. and

and weaknesses, and all the miseries of your present condition; Christ is given for a Covenant of the people: and though you be foolish, he is wise, *1 Cor. 1. 30, But of him are ye in Christ Jesus, who of God is made unto us wisdom.* Though you be weak, he is strong, *Psal. 89. 19, I have laid help upon one that is mighty. Mat. 12. 29, Or else how can one enter into a strong mans house, and spoil his goods, except he first bind the strong man, and then he will spoil his house?* Though you be faithless, he is faithful, *2 Tim. 2. 13, If we believe not, yet he abideth faithful, he cannot deny himself.* Though you be nothing, Christ is all, *Col. 3. 11.* Whatsoever is wanting in you, is abounding in him; and if you abuse not the grace of Christ by turning it into wantonness, it is all one if it be betwixt you: its as good and much better it be in him than in you: for if he be given to you, all comes with him, *1 Cor. 1. 30, But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.*

2. Believers in Christ, you who have received him who was given for a Covenant of the people, take courage and boldness to God-ward in all that you have to do with him: For, 1. Having received Christ for a Covenant of the people, you may pray and deal confidently with God, as though Christ did beseech God by you, *Isa. 45. 11, Thus saith the Lord, the holy one of Israel, and his maker, Ask me of things to come, concerning my Sons, and concerning the work of my hands command ye me.* 2. You have gotten Christ, and therefore nothing shall be denied you, *Rom. 8. 32, He that spared not his own Son, but delivered him up for us all: how shall he not with him also freely give us all things?* 3. You have received more than you know of, *Joh. 14. 4, 5, 20, And whither I go ye know, and the way you know. Thomas saith unto him, Lord, we know not whither thou goest: and how can we know the way?---at that day ye shall know that I am in my father, and you in me, and I in you.* You have all the Covenant, if you have him. 4. You have received more than you want, a greater thing than ever you shall be capable to need or want hereafter; for how great soever your wants be, you cannot conceive them to be so great as Christ, who

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is given to you, Phil. 4. 19, But my God shall supply all your need, according to his riches in glory by Christ Jesus. 2 Cor. 9. 8, And God is able to make all grace abound towards you, that ye always having all sufficiency in all things, may abound to every good work,

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